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HOLY CATHOLIC CHURCH,

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TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH.

YET SHALL NOT THY TEACHERS BE REMOVED INTO A CORNER ANY MORE, BUT THINE EYES SHALL SEE THY TEACHERS. *Isaiah* XXX. 20.

VOL. VII.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
MDCCCXLI.

BAXTER, PRINTER, OXFORD.

TO THE

MOST REVEREND FATHER IN GOD

WILLIAM

LORD ARCHBISHOP OF CANTERBURY,

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FORMERLY REGIUS PROFESSOR OF DIVINITY IN THE UNIVERSITY OF OXFORD,

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THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE.

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THE

HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

EPISTLE OF ST. PAUL THE APOSTLE

TO THE

ROMANS,

TRANSLATED,

WITH NOTES AND INDICES.

OXFORD,
JOHN HENRY PARKER;
J. G. F. AND J. RIVINGTON, LONDON.
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PREFACE.

St. Chrysostom's Commentary on the Epistle to the Romans is one of the closest and most argumentative of those he has left us. The style of the Epistle itself called for this, being such as almost constantly to remind an attentive reader of the necessity of forming some notion of the views and feelings of the persons to whom it was originally addressed. To this point St. Chrysostom has paid much attention, and has consequently obtained a far clearer view of the doctrinal bearing of the Epistle than most other commentators. His early rhetorical education would probably have given him even too strong a bias toward that kind of exposition, but for his subsequent course of severe discipline and ascetic devotion. As it is, the rhetorical element in his commentary is of very great value. His ready apprehension of the effect intended to be produced by the style and wording of a sentence, is often the means of clearing up what might otherwise seem obscure or even inconsistent. An example of this occurs in the beginning of the seventh chapter, which he expounds in the 12th Homily. The illustration of our release from the Law of Moses by partaking in the Death of Christ, by the dissolution of marriage at death, is so stated in the Epistle as to contain an apparent inconsistency, as though the death of the Law, and the death of the person, were confounded. And the various readings only shift the difficulty, without removing it. This, however, he has very ably shewn to be, in fact, an argument *a fortiori*. Other cases will strike other persons as they happen to have found difficulty in the Text.

A far higher qualification for interpreting St. Paul, in whom, as much as in any of the sacred writers, the Man appears as well as the guiding Spirit, was that peculiar affection with which he regarded him, and which he expresses particularly in the beginning of the Introduction, and at the close of the last Homily. The effect of this is perhaps best traced in the commentary on Rom. ix. 3. Hom. xvi.

The elaborate composition of these Homilies, and the close attention which it must have required, has been thought an indication that they must have been delivered before the Author was engaged in the cares of the Bishopric of Constantinople. But Tillemont has detected even surer indications, which place the point clearly beyond all question. In his exhortation to Charity, Hom. viii. p. 130. he speaks of himself and his hearers as under one Bishop. It has been objected that he speaks of himself as Pastor, in Hom. xxix. p. 472. but he does the same in other Homilies, certainly delivered by him when he was only a preacher at Antioch, and the terms are less definite than in the other case. v. ad P. Ant. Hom. xx. Besides, he seems to address persons who have ready access to the place in which St. Paul taught and was bound, which cannot be shewn to tally with Constantinople, but evidently agrees with Antioch. The binding of St. Paul there mentioned is not, however, on record, and it is just possible he may mean in that expression to refer to another place.

Some account of the life of the Author has been given in the Preface to the Homilies on the First Epistle to the Corinthians, already translated. It may be worth while, however, to notice particularly, in connection with this work, the manner in which St. Chrysostom was quoted in the Pelagian controversy, as some of the passages are taken from it.

St. Augustine, adv. Julianum, l. 1. c. vi. discusses a passage in a Homily to the newly Baptized, which was alleged against the doctrine of Original Sin. He had spoken of infants as not having sins, meaning of course actual sins, as

the plural number implies. The words were, however, easily turned in translation so as to bear another sense. St. Augustine quotes on the other side his Letter to Olympias, that 'Adam by his sin condemned the whole race of men.' And Hom 9. in Gen. c. 1. v. 28. where he speaks of the loss of command over the creation, as a penalty of the Fall. And finally, a passage from the Homily before quoted, (as ad Neophytos,) in which he speaks of our Lord finding us 'bound by a hereditary debt;' and one in Hom. 10. of this Commentary, viz. that on Rom. v. 14. These are sufficient to make it clear, that St. Chrysostom did not hold any Pelagian doctrine on this point.

With respect to Free-will, he has one or two passages, as in Hom. on the words of St. Paul, 2 Cor. iv. 13. Ben. t. iii. p. 264. 'That first believing, and obeying when called, is of our good will; but when the foundation of faith is laid, we need the assistance of the Spirit.' And on John i. 38. Ben. 8. p. 107. 'that God does not prevent our wills with His gifts; but when we have begun, when we have sent our will before, then He gives us abundant opportunities of salvation.' However, in Hom. 58. in Gen. he says, 'though he received help from above, yet he first did his own part. So let us persuade ourselves, that though we strive ever so much, we can do no good thing at all, except we are aided by help from above. For as we can never do any thing aright without that help, so, unless we contribute our own share, we shall not be able to obtain help from above.' This illustrates his meaning about doing our own part *first*, and shews that he does not mean to exclude Divine aid in the very beginning of good actions, only not *superseding* the motion of our will. The word *gifts* is also to be observed. He probably did not think of its being applicable to the first motions of preventing grace, intending himself the Evangelical gifts. This view of his meaning seems to solve the difficulties of his expressions, so far as is necessary in a writer more rhetorical than logical. Some passages in this Commentary bear on the point, as on Rom. ii. 16. p. 66. and viii. 26. p. 250.

In a Letter to Olympias, shortly before his death, he laments the errors of a 'Monk Pelagius,' and it is supposed that he means the well-known heretic.

The present Translation is from the text of Savile, except where otherwise noted. For the first sixteen Homilies, several Mss. have been collated in Paris, with a view to an Edition of the original, the rest of the collation is not yet come to hand. Four contain nearly the whole of the Commentary, and three more several parts of it: two of these were partially used by the Benedictine Editors, and supply some valuable readings in the latter Homilies. There is also one Ms. in the Bodleian Library, which has many mistakes, but agrees in general with the best readings in those which have been collated. It contains nearly the whole text as far as Hom. 30. and has been entirely collated after Hom. 16. and for a great part of the earlier Homilies.

The Editors are indebted for the Translation, and much of the matter contained in the Notes, to the Reverend J. B. Morris, M.A. of Exeter College, as well as for the Index. A few oversights on the part of the Editor have occurred, which are noticed among the Errata.

C. M.

Note. The Homily which is found in Morel's edition, vol. 2. App. p. 51. beginning 'Benedictus Deus,' and purporting to be that 'ad Neophytos' quoted by St. Augustine, is rejected by the Benedictine Editors as spurious. See alphabetical Index of works, Εὐλογητὸς ὁ Θεὸς. ἰδοὺ καὶ ἀπὸ τῆς γῆς.

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HOMILIES

OF

S. JOHN CHRYSOSTOM,

ARCHBISHOP OF CONSTANTINOPLE,

ON THE

EPISTLE OF S. PAUL THE APOSTLE

TO THE

ROMANS.

THE ARGUMENT.

As I keep hearing the Epistles of the blessed Paul read, and that twice every week, and often three or four times, whenever we are celebrating the memorials of the holy martyrs, gladly do I enjoy the spiritual trumpet, and get roused and warmed with desire at recognizing the voice so dear to me, and seem to fancy him all but present to my sight, and to behold him conversing with me. But I grieve and am pained, that all people do not know this man, as much as they ought to know him; but some are so far ignorant of him, as not even to know for certainty the number of his Epistles. And this comes not of incapacity, but of their not having the will to be continually conversing with this blessed man. For it is not through any natural readiness and sharpness of wit that even I am acquainted with as much as I do know, if I do know any thing, but owing to a continual cleaving to the man, and an earnest affection towards him. For, what belongs to men beloved, they who love them know above all others; inasmuch as they have them in their thoughts. And this also this blessed Apostle shews in what he said to the Philippians; *Even as it is meet for me to think this of you all,* Phil. 1, *because I have you in my heart, in my bonds, and in the defence and* 7. *confirmation of the Gospel.* And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other aid. For the word of Christ is true which saith, *Seek, and ye* Mat. 7, *shall find; knock, and it shall be opened unto you.* But since the 7. more part of those who here gather themselves to us, have taken

Rom. Argum. upon themselves the bringing up of children, and the care of a wife, and the charge of a family, and for this cause cannot afford to give themselves wholly to this labour, be ye at all events awake to receiving those things which have been brought together by others, and set apart as much attentiveness to the hearing of what is said as ye give to the gathering together of goods. For even unseemly as it is to demand only as much of you, yet still one must be content if ye give as much. For from this it is that our countless evils have arisen—from ignorance of the Scriptures; from this it is that the plague of heresies has broken out so rife; from this that there are negligent lives; from this labours without advantage. For as men deprived of this daylight would not walk aright, so they that look not to the gleaming of the Holy Scriptures must needs be frequently and constantly sinning, in that they are walking in the worst of darkness. And that this fall not out, let us hold our eyes open to the bright shining of the Apostle's words; for this man's tongue shone forth above the sun, and he abounded more than all the rest in the word of doctrine; for since he laboured more abundantly than they, he also drew upon himself a large measure of the Spirit's grace. And this I constantly affirm, not only from his Epistles, but also from the Acts. For if there were any where a season for oratory, to him men every where gave place. Wherefore also he was thought by the unbelievers to be Mercurius, because he took the lead in speech. And as we are going to enter fully into this Epistle, it is necessary to give the date also at which it was written. For it is not, as many[1] think, before all the others, but before all that were written from Rome, yet subsequent to the rest, though not to all of them. For both those to the Corinthians were sent before this: and this is plain from what he wrote at the end of this, saying as follows: *But now I go unto Jerusalem to minister unto the saints: for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.* But in writing to the Corinthians he says: *If it be meet that I go also, they shall go with me;* meaning this about those who were to carry the money from thence. Whence it is plain, that when he wrote to the Corinthians, the matter of this journey of his was in doubt, but when to the Romans, it stood now a decided thing. And this being allowed, the other point is plain, that this Epistle was after those. But that to the Thessalonians also seems to me to be before the Epistle to the Corinthians: for having written to them before, and having moved the question of alms to them, when he said, *But as touching*

[1] most 3 Mss.

Rom. 15, 25.

1 Cor. 16, 4.

1 Thes. 4, 9.

brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren: then he wrote to the Corinthians; *for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Aehaia was ready a year ago, and your zeal hath provoked very many;* whence he shews that they were the first he had spoken to about this. This Epistle then is later than those, but prior to those from Rome; for he had not as yet set foot in the city of the Romans where he wrote this Epistle, and this he shews by saying, *I long to see you, that I may impart unto you some spiritual gift.* But it was from Rome he wrote to the Philippians; wherefore he says, *All the saints salute you, chiefly they that are of Cæsar's household:* and to the Hebrews from thence likewise, wherefore, he says, *all they of Italy salute them.* And the Epistle to Timothy, he sent also from Rome, when in prison; which seems to me, too, to be the last of all the Epistles; and this is plain from the end: *For I am now ready to be offered,* he says, *and the time of my departure is at hand.* But that he ended his life there, is clear, I may say, to every one. And that to Philemon is also very late, (for he wrote it in extreme old age, wherefore also he said, *as Paul the aged, and now a prisoner in Christ Jesus,*) yet previous to that to the Colossians. And this again is plain from the end. For in writing to the Colossians, he says, *All my state shall Tychicus declare unto you, whom I have sent with Onesimus, a faithful and beloved brother.* For this was that Onesimus in whose behalf he composed the Epistle to Philemon. And that this was no other of the same name with him, is plain from the mention of Archippus. For it is he whom he had taken as worker together with himself in the Epistle to Philemon, when he besought him for Onesimus, whom when writing to the Colossians he stirreth up, saying, *Say to Archippus, Take heed to the ministry which thou hast received, that thou fulfil it.* And that to the Galatians seems to me to be before that to the Romans. But if they have a different order in the Bibles, that is nothing wonderful, since the twelve Prophets, though not succeeding one another in order of time, but standing at great intervals from one another, are in the arrangement of the Bible placed in succession. Now Haggai and Zachariah (and others) prophesied after Ezekiel and Daniel, and many [1] after Jonah and Zephaniah and all the rest. Yet they are nevertheless joined with all those from whom they stand so far off in time.

πρώτη

2 Cor. 9, 2.

Rom. 1, 11.

Phil. 4, 22.

Heb. 13, 24.

2 Tim. 4, 6.

Phil. 9,

Col. 4, 7.

Col. 4, 17.

[1] most 3 Mss.

But let no one consider this an undertaking beside the purpose, nor a search of this kind a piece of superfluous curiosity: for the

Rom. Argum. date of the Epistles contributes no little to what we are looking after. For when I see him writing to the Romans and to the Colossians about the same subjects, and yet not in a like way about the same subjects; but to the former with much condescension, as when he says, *Him that is weak in the faith receive, but not to doubtful disputations: for one believeth that he may eat all things, another, who is weak, eateth herbs;* but to the Colossians he does not write in this way, though about the same things, but with greater boldness of speech: *Wherefore if ye be dead with Christ,* he says, *from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not,) which all are to perish with the using, not in any honour to the satisfying of the flesh.* I find no other reason for this difference than the time of the transaction. For at the first it was needful to be condescending, but afterwards it became no more so. And in many other places one may find him doing this. Thus both the physician and the teacher are used to do. For neither does the physician treat alike both those who are in the first stage of a disorder and those who are come to the point of having health thenceforward, nor the teacher those children who are beginning to learn and those who want more advanced subjects of instruction. Now to the rest he was moved to write by some particular cause and subject, and this he shews, as when he says to the Corinthians, *Touching those things whereof ye wrote unto me;* and to the Galatians too from the very commencement of the whole Epistle writes so as to indicate the same thing; but to these for what purpose and wherefore does he write? For one finds him bearing testimony to them that they are *full of goodness, being filled with all knowledge, and able also to admonish others.* Why then does he write to them? *Because of the grace of God,* he says, *which is given unto me, that I should be the minister of Jesus Christ;* wherefore also he says in the beginning: *I am a debtor; as much as in me is, I am ready to preach the Gospel to you that are at Rome also;* for what is said—as that they are *able to exhort others also*—and the like, rather belongs to encomium and encouragement: and the correction afforded by means of a letter, was needful even for these; for since he had not yet been present, he bringeth the men to good order in two ways, both by the profitableness of his letter and by the expectation of his presence. For such was that holy soul, it comprised the whole world and carried about all men in itself, thinking the nearest relationship to be that in God. And he loved them so, as if he had begotten them all, or rather shewed for them all[1] a greater

Rom. 14, 1.

Col. 2, 20.

1 Cor. 7, 1.

Rom. 14, 15.

Rom. 15, 15.

Rom. 1, 14. 15.

[1] so 4 Mss.

instinctive affection than any [1] father; for such is the grace of the Spirit, it exceedeth the pangs of the flesh, and displays a more ardent longing than theirs. And this one may see specially in the soul of Paul, who having as it were become winged through love, went continually round to all, abiding no where nor standing still. For since he had heard Christ saying, *Peter, lovest thou Me? feed My sheep;* and setting forth this as the greatest test of love, he displayed it in a very high degree. Let us then, zealously aiming at the same, each one bring into order, if not the world, or not entire cities and nations, yet at all events his own house, his wife, his children, his friends, his neighbours. And let no one say to me, 'I am unskilled and unlearned:' nothing were less instructed than Peter, nothing more rude than Paul, and this himself confesseth, and was not ashamed to say, *though I be rude in speech, yet not in knowledge.* Yet nevertheless this rude one, and that unlearned man, overcame countless philosophers, stopped the mouths of countless orators, and did all by their own ready mind and the grace of God. What excuse then shall we have, if we are not equal to twenty names, and are not even of service to them that live with us. This is but a pretence and an excuse—for it is not want of learning or of instruction which hindereth our teaching, but drowsiness and sleep. Let us then having shaken off this sleep with all diligence cleave to our own members, that we may even here enjoy much calm, by ordering in the fear of God them that are akin to us, and hereafter may partake of countless blessings through the grace and love of our Lord Jesus Christ towards man, through Whom, and with Whom, be glory to the Father, with the Holy Ghost, now, and evermore, and to all ages. Amen.

[1] a father 4 Mss.

John 21, 15.

2 Cor. 11, 6.

HOMILY I.

Rom. i. 1, 2.

Homil. I. *Paul, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (which He had promised afore by His prophets in the Holy Scriptures.)*

Moses having written five books, has no where put his own name to them, neither have they who after him put together the history of events after him, no nor yet has Matthew, nor John, nor Mark, nor Luke; but the blessed Paul in every part of his Epistles sets[a] his own name. Now why was this? Because they were writing to people who were present, and it had been superfluous to shew themselves when they were present. But this man sent his writings from afar and in the form of a letter, for which cause also the addition of the name was necessary. But if in the Epistle to the Hebrews he does not do the same, this too is after his own wise judgment. For since they felt prejudiced against him, lest on hearing the name at the outstart, they should stop up all admission to his discourse, he subtly won their attention by concealing the name. But if[b] Prophets and Solomon have put their names, this I leave as a subject for you to look further into hereafter, why some of them wished to put it so, and some not. For you are not to learn every thing from me, but to take pains yourselves also and enquire further, lest ye become more dull-witted.

Paul, a servant of Jesus Christ. Why did God change his name, and call him Paul, who was Saul? It was, that he might not even in this respect come short of the Apostles, but that that preeminence which the chief of the Apostles had, he might also acquire; and have whereon to ground

Mark 3, 16.

[a] in every one of his Epistles prefixes (Savile).

[b] One Ms. But the Prophets, another, But if some Prophets.

a closer union with them. And he calls himself, the servant of Christ, yet not merely this; for there be many sorts of servitude. One owing to the Creation, according to which it says, *for all are Thy servants;* and according to which it says, *Nebuchadnezzar My servant*, for the work is the servant of Him which made it. Another kind is that from the faith, of which it saith, *But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you: being then made free from sin, ye became the servants of righteousness.* Another is that from conversation, after which it saith, *Moses My servant is dead;* and indeed all the Jews were servants, but Moses in a special way as shining most brightly in his conversation. Since then, in all the forms of servitude, Paul was a servant, this he puts in the room of the greatest title of dignity, saying, *a servant of Jesus Christ.* And the Names appertaining to the dispensation[c] he sets forth, going on upwards from the lowest. For with the Name Jesus, did the Angel come from Heaven when He was conceived of the Virgin, and Christ He is called from being anointed, which could only belong to the flesh. And with what oil, it may be asked, was He anointed? It was not with oil that He was anointed, but with the Spirit. And Scripture has instances of calling such 'Christs': inasmuch as the Spirit is the chief point in the unction, and that for which the oil is used. And where does it call those 'Christs' who are not anointed with oil? Where it says, *touch not Mine anointed, and do My prophets no harm.* For at that time the institution of anointing with oil did not exist even.

Rom. 1, 1. Ps. 119, 91. Jer. 25, 9. Rom. 6, 17. Jos. 1, 2. Ps. 105, 15.

Called an Apostle. He styles himself *called* in all his Epistles, so shewing his own candour[1], and that it was not of his own seeking that he found, but that when called he came near and obeyed. And the faithful, he styles, *called to be saints*, for they had been called so far as to be believers; but he had besides a different thing committed to his hands, namely, the Apostleship, a thing full of countless blessings, and at once greater than and comprehensive of, all the gifts.

[1] εὐγνωμοσύνην

And what more need one to say of it, than that whatsoever

[c] οἰκονομίας, viz. the concealment of His glory in the Incarnation.

HOMIL. I. Christ was doing when present, this He committed to their hands when He departed. Which also Paul cries aloud, speaking thereof and magnifying the dignity of the Apostles' office; *We are ambassadors for Christ, as though God did beseech by us;* i. e. in Christ's stead. *Separated to the Gospel of God.* As in a house, each one is set apart for divers works; thus also in the Church, there be divers distributions of ministrations. And herein he seems to me to hint, that he was not appointed by lot only, but that of old and from the first he was ordained to this office; which also Jeremy saith, that God spake concerning himself, *Before thou camest forth out of the womb, I sanctified thee, I ordained thee a prophet unto the nations.* For in that he was writing to a vainglorious city, and one every way puffed up, he therefore uses every mode of shewing that his election was of God. For He Himself called Him, and Himself separated him. And he does this, that he may make the Epistle deserve credit, and meet an easy reception. *To the Gospel of God.* Not Matthew then alone is an Evangelist, nor Mark, as neither was this man alone an Apostle, but they also; even if he be said preeminently to be this, and they that. And he calleth it the Gospel, not for those good things only which have been brought to pass, but also for those which are to come. And how comes he to say, that the Gospel *of God* is preached by himself? for he says, *separated to the Gospel of God.* Now the Father was manifest even before the Gospels. Yet even if He were manifest, it was to the Jews only, and not even to all of these as were fitting. For neither did they know Him to be a Father, and many things did they conceive unworthily of Him. Wherefore also Christ saith, *The true worshippers shall come, and that the Father seeketh such to worship Him.* But it was afterwards that He Himself with the Son was manifested[1] to the whole world, which Christ also spake of beforehand, and said, *that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent.* But he calls it the *Gospel* of God, to cheer the hearer at the outstart. For he came not with tidings to make the countenance sad, as did the prophets, with their accusations, and charges, and reproofs, but with glad tidings, even the

2 Cor. 5, 20.

Jer. 1, 5.

John 4, 23.

John 17, 3.

[1] unveiled 4 Mss.

Gospel of God; countless treasures of abiding and unchangeable blessings. Rom. 1, 2. 3.

Ver. 2. *Which He promised afore by His Prophets in the Holy Scriptures.*

For the Lord, saith he, *shall give the word to them that proclaim glad tidings with great power;* and again, *How beautiful are the feet of them that preach the Gospel of peace.* See here both the name of the Gospel expressly and the temper of it, laid down in the Old *Testament.* For, we do not proclaim it by words only, he means, but also by acts done; since neither was it human, but both divine and unspeakable, and transcending all nature. Now since they have laid against it the charge of novelty also[1], He shews it to be older than the Greeks, and described aforetime in the Prophets. And if He gave it not from the beginning because of those that were unwilling to receive it, still, they that were willing did hear it. *Your father Abraham,* He says, *rejoiced to see My day, and he saw it, and was glad.* How then comes He to say, *Many prophets and righteous men desired to see the things which ye see*[2]*, and have not seen them.* He means not so, as ye see and hear, the Flesh itself, and the very miracles before your eyes. But let me beg you to look and see what a very long time ago these things were foretold. For when God is about to do openly some great things, He announces them of a long time before, to practise men's hearing for the reception of them when they come.

Ps. 67, 12. Sept. Is. 52, 7. Rom. 10, 15. [1] 3 Mss. John 5, 31. Mat. 13, 17. [2] and hear 2 Mss.

In the Holy Scriptures. Because the Prophets not only spake, but also writ what they spake; nor did they write only, but also shadowed them forth by actions, as Abraham when he led[3] Isaac, and Moses when he lifted up the Serpent, and when he spread out his hands[d] against Amalek, and when he offered the Paschal Lamb.

[3] led up ἀνάγω 4 Mss.

Ver. 3. *Concerning His Son which was made of the seed of David, according to the flesh.*

What dost thou, O Paul, that after lifting up our souls so, and elevating them, and causing great and unutterable things to pass in show before them, and speaking of the

[d] Which the Fathers teach to be a type of Christ upon the Cross. See on Tert. Apol. c. 30. p. 70. Oxf. Tr.

Homil. I. Gospel, and that too the Gospel of God, and bringing in the quire of the Prophets, and shewing the whole of them heralding forth many years before those things which were to come: why dost thou again bring us down to David? Art thou conversing, oh tell me, of some man[e], and giving him Jesse's son for a father? And wherein are these things worthy of what thou hast just spoken of? Yea, they are fully worthy! For our discourse is not, saith he, of any bare man. Such was my reason for adding, *according to the flesh;* as hinting that there is also a Generation of the Same after the Spirit. And why did he begin from that and not from this the higher? It is because that was what Matthew, and Luke, and Mark, began from. For He Who would lead men by the hand to Heaven, must needs lead them upwards from below. For so was the actual dispensation ordered. First, that is, they saw Him a man upon earth, and then they understood Him to be God. In the same direction then, as He Himself had framed His teaching, did His disciple also shape out the way which leadeth thither. First, therefore, he speaketh of the Generation according to the flesh, not because it was first, but because he was for leading the hearer from this up to that.

Ver. 4. *And declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection* [*of Jesus Christ*[f]] *from the dead.*

What is said has been made obscure by the close-folding of the words, and so it is necessary to divide it. What then is it, which he says? We preach, says he, Him Who was made of David. But this is plain. Whence then is it plain, that this incarnate *Person* was also the Son of God? First, it is
v. 2. so from the prophets; wherefore he says, *Which He had promised afore by the Prophets in the Holy Scriptures.* And this way of demonstration is no weak one. And next also from the very way of His Generation: which also he sets forth by saying, *of the seed of David according to the flesh:* for He broke the rule of nature. Thirdly, from the miracles which He did, yielding a demonstration of much power, for *in power* means this. Fourthly, from the Spirit

[e] 4 Mss. the printed copies, 'of what man are you speaking?'

[f] So Matthæi after Mss. of St. Chrysostom at Moscow.

which He gave to them that believe upon Him, and through which He made them all holy, wherefore he saith, *according to the Spirit of holiness.* For it was of God only to grant such gifts. Fifthly, from the Resurrection of the Lord; for He first alone[1] raised Himself: and this Himself too said to be above all a miracle sufficient to stop the mouths even of them that behaved shamelessly. For *Destroy this Temple,* he says, *and in three days I will raise it up;* and, *When ye have lifted* Me *up from the earth, then shall ye know that I am He;* and again, This *generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonas.* What then is the being *declared?* being shewn, being manifested, being judged, being confessed, by the feeling and suffrage of all; by Prophets, by the marvellous Birth after the Flesh, by the power which was in the miracles, by the Spirit, through which He gave sanctification, by the Resurrection, whereby He put an end to the tyranny of death.

Rom. 1, 5.

[1] 4 Mss. and He alone

John 2, 19. John 8, 28. Mat. 12, 39.

Ver. 5. *By Whom we have received grace and Apostleship for obedience to the faith.*

See the candour of the servant. He wishes nothing to be his own, but all his Master's. And indeed it was the Spirit that gave this. Wherefore He saith, *I have many things to say unto you, but ye cannot bear them now. Howbeit when He*[2]*, the Spirit of Truth, is come, He will guide you into all truth:* and again, *Separate me Paul and Barnabas.* And in the Epistle to the Corinthians, he says, that *to one is given by the Spirit the word of wisdom, to another the word of knowledge;* and that It divideth all these as It willeth. And in addressing the Milesians, he says, *Over which the Holy Ghost hath made you shepherds and overseers.* You see, he calls the things of the Spirit, the Son's, and the things of the Son, the Spirit's. *Grace and Apostleship;* that is, it is not we that have achieved for ourselves, that we should become Apostles. For it was not by having toiled much and laboured that we had this dignity allotted to us, but we received it of grace, and the achievement was by a gratuity from above. *For obedience to the faith.* So it was not the Apostles that achieved it, but grace that paved the way before them. For it was of

John 16, 12.

[2] see 4 Mss.

Acts 13, 2. 1 Cor. 12, 8. Acts 21, 28.

HOMIL. I. themselves to go about and preach, but to persuade was of God, Who wrought in them. As also Luke saith, that Acts 16, 14. *He opened their heart;* and again, To whom it was given to hear the word of God. *To obedience;* He says not, to [1] κατασκευὴν [Ernest. L. Technol in v.] questioning and parade of argument, but, *to obedience.* For we were not sent, he means, to argue, but to give those things which we had trusted to our hands. For when the Master declareth ought, they that hear should not be nice Philo π. Ἀβρ. and curious handlers of what is told them, but receivers only; for this is why the Apostles were sent, to speak what they had heard, not to add aught from their own stock, and that we for our part should believe—that we should believe what?—*concerning His Name.* Not that we should be curious about His essence, but that we should believe on His Name; for this it was which also wrought the miracles. For it says, Acts 3, 6. *in the Name of Jesus Christ rise up and walk.* And this [2] λογισμῷ καταλαβεῖν too requireth faith, neither can one grasp* aught of these things by reasoning. *Among all nations, among whom are ye also the called of Jesus Christ.* What? did Paul preach then to all the nations? Now that he ran through the whole space from Jerusalem to Illyricum, and from thence again went forth to the very ends of the earth, is plain from what he writes to the Romans; but even if he did not come to all, yet still what he says is not false, for he speaks not of himself alone, but of the twelve Apostles, and all who declared the word after them. And in another sense, one should not see any fault to find with the phrase, if about himself, when one considers his ready mind, and how that after death he ceaseth not to preach in all parts of the world. And consider how he extols the gift, and shews that it is great and much more lofty than the former, since the old things were with one nation, but this gift drew sea and land to itself. And attend to this too, how free the mind of Paul is from all flattery; for when conversing with the Romans, who were seated as it were upon a sort of summit of the whole world, he attaches no more to them than to the other nations, nor does he on the score of their being then in power and ruling, say, that they have in spiritual things also any advantage. But as (he means) we preach to all the nations, so do we to you, numbering them with Scythians and Thracians: for if

he did not wish to shew this, it were superfluous to say, *Among whom are ye also.* And this he does to take down their high spirit, and to prostrate the swelling vanity of their minds, and to teach them to honour others alike to themselves: and so he proceeds to speak upon this very point. Rom. 1, 6. 7. κενῶν τὸ φύσημα

Ver. 6. *Among whom are ye also* [*the*][1] *called of Jesus Christ.* [1] Gr. as rec. text

That is, along with whom ye also are: and he does not say, that he called the others with you, but you with the others. For if in Christ Jesus there is neither bond nor free, much less is there king and private man. For even ye were called and did not come over of yourselves.

Ver. 7. *To all that be in Rome, beloved of God, called to be saints; grace to you and peace from God our Father, and the Lord Jesus Christ.*

See[2] how continually he puts the word *called*, saying, *called to be an Apostle; among whom ye also are called; to all that be in Rome, called.* and this he does not out of superfluity of words, but out of a wish to remind them of the benefit. For since among them which believed, it was likely that there would be some of the rulers and consuls[3] as well as poor and common men, casting aside the inequality of ranks, he writes to them all under one appellation. But if in things which are more needful and which are spiritual, all things are set forth as common both to slaves and to free, for instance, the love from God, the calling, the Gospel, the adoption, the grace, the peace, the sanctification, all things else, how could it be other than the uttermost folly, whom God had joined together, and made to be of equal honour in the greater things, those to divide on account of things on earth, and on this ground from the very outstart, this blessed Apostle, after casting out this mischievous disease, conducts them to the mother of blessings, humble-mindedness. This made servants better, since they learnt that they should take no harm from their servitude, while they had the true freedom. This also would incline masters to be gentle, as being instructed that they have no advantage in being free, unless the goods of faith have the first place given them. And that you may learn, that he was not doing this to work confusion, by dashing all things, but still knew the best distinction, he wrote not simply to all that were in Rome, but with a definition added, *beloved of*

[2] 3 Mss. Seest thou

[3] ὑπάτων Ben. consulares, but see Dufresne

HOMIL. I.

God. For this is the best discrimination, and shews whence the sanctification was. Whence then was the sanctification? from Love. For after saying *beloved*, then he proceeds, *called to be saints*, shewing[1] that it is from this that the fount of all blessings is. But saints he calls all the faithful. *Grace unto you and peace.*

[1] δηλῶν 4 Mss.

Oh address, that bringeth countless blessings to us! This also Christ bade the Apostles to use as their first word when entering into houses. Wherefore it is from this that Paul also in all places takes his beginning, from grace and peace; for it was no small war which Christ put an end to, but one varying and of every kind and of a long season: and this not from our labours, but through His own grace. Since then love presented us with grace, and grace with peace, having set them down as if in the due order of an address, he prays over them that they may abide perpetual and unmoved, so that no other war may again be blown into flame, and beseeches Him that gave, to keep these things firmly settled, saying as follows, *Grace be unto you and peace from God our Father, and the Lord Jesus Christ.* See in this passage, the 'from' is common to the Father and the Son, and this is equivalent to 'out of[g].' For he did not say, Grace be unto you and peace from God the Father, *through* our Lord Jesus Christ; but, *from God the Father, and our Lord Jesus Christ.* Strange! how mighty is the love of God! they which were[2] enemies and disgraced, have all at once become saints and sons. For when he calls Him Father, he shews them to be sons; and when he has said sons, he has unveiled the whole treasure of blessings.

Luke10, 5.

ποικίλον καὶ παντοδαπὸν

[2] Sav. in m. and 4 Mss. we that were

Let us then keep shewing a conversation worthy of the gift, and hold on in peace and holiness. For other dignities are but for a time, and are brought to an end along with this life present, and may be bought with money, (whence one should not even call them dignities, but names of dignities only, having their strength in the investiture of fine array and the servility of attendants,) but this as having been given of God, the gift of sanctification[3] and adoption, is not broken through even by death, but even here maketh men conspicuous, and also departs with us upon our journey to the

[3] (I mean) 2 Mss.

[g] See St. Basil de Spiritu Sancto, c. 2. 4. and 5.

life to come. For he that holdeth on in the adoption, and keeps an exact watch upon his holiness, is much brighter and more [worthy of being thought[1]] happy even than he that is arrayed with the diadem itself, and has the purple; and has the delight of abundant peace in the present life, and is nurtured up with goodly hopes, and hath no ground for worry and disturbance, but enjoys constant pleasure; for as for good spirits and joy, it is not greatness of power, not abundance of wealth, not pomp of authority, not strength of body, not sumptuousness of the table, not the adorning of dresses, nor any other of the things in man's reach that ordinarily produces them, but spiritual success, and a good conscience alone. And he that hath this cleansed, even though he be clad in rags and struggling with famine, is of better spirits than they that live so softly. So too he that is conscious of wicked deeds, even though he may gather to himself all men's goods, is the most wretched of all men. For this cause Paul, living in continual hunger and nakedness, and being scourged every day, was joyful, and went more softly than they that were then emperors. But Ahab when king, and indulging in a sumptuous luxury, when he had done that one sin, groaned and was out of spirits, and his countenance was fallen both before the sin and after the sin. If then we wish to enjoy pleasure, above all things else let us shun wickedness, and follow after virtue; since it is not in the nature of things for one to have a share thereof on any other terms, even if we were mounted upon the king's throne itself. Wherefore also Paul saith, *But the fruit of the Spirit is love, joy, peace.* This fruit then let us keep growing by us, that we may be in the fruition of joy here, and may obtain the kingdom to come, by the grace and love towards man of our Lord Jesus Christ, through[2] Whom also be glory to the Father, and to the Holy Spirit, now and always even unto all ages. Amen.

Rom. 1, 7.

[1] μακαριώτερος 4 Mss. S. μακαριστότερος Plato Rep. 1. 35.

Gal. 5, 22.

[2] 4 Mss. vid. S. Basil De Sp. S. c. 7. 8.

HOMILY II.

Rom. i. 8.

Homil. II. *First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.*

An exordium worthy of this blessed spirit, and able to teach all men to offer unto God the firstlings of their good deeds and words, and to render thanks not only for their own, but also for others' well-doings: which also maketh the soul pure from envy and grudging, and draweth God in a greater measure towards the loving spirit of them that so render thanks. Wherefore also elsewhere he says, *Blessed be God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessing.* And it is fitting that we render thanks not only when rich, but also when poor, not when in health only, but also when sick, not when we thrive only, but also when we have to bear the reverse. For when our affairs are borne onward with a fair wind, to be thankful is not matter of wonder. But when no small tempests be upon us, and the vessel veers about and is in jeopardy, then is the great time for displaying patience and goodness of heart. For this cause Job also gained a crown from hence, and the shameless mouth of the devil did he stop, and shew clearly that not even when he saw good days was it through wealth that he was thankful, but through his much love toward God. And see too what things he is thankful for: not for things earthly and perishing, as for power and authority and glory, (for these things are of no account,) but for real blessings, faith, and boldness of speech. And with how much feeling[a] he gives thanks: for he saith not *to God*, but *to my God*,

Eph. 1, 3.

εὐλογίᾳ so rec. text

[a] διαθέσεως, see Ernesti Lex. Technol. in v.

which also the Prophets do, so making Him Who is common to all their own. And what is there wonderful in the Prophets doing so? For God Himself plainly does it continually to His servants, calling Himself the God of Abraham and Isaac and Jacob, as peculiarly theirs. *That your faith is spoken of throughout the whole world.* What then, had the whole world heard of the faith of the Romans? Yes, the whole[1], according to him. And it is not a thing unlikely. For the city was not one of no note, but as being upon a sort of eminence it was every where visible. But consider, I pray, the power of the preaching, how in a short time by means of publicans and fishermen it took hold upon the very summit of all cities, and Syrians became the teachers and guides of Romans. He attests then two excellencies in them, both that they believed, and that they believed with boldness of speech, and that so great as that the fame of them reached into all the world. *For your faith*, he says, *is spoken of throughout the whole world. Your faith*, not your verbal disputations, nor your questionings, nor your syllogisms. And yet there were there many hindrances to the teaching. For having recently acquired the empire of the world they were elated, and lived in riches and luxury, and fishermen brought the preaching there, and they Jews and of the Jews, a nation hated and had in abomination among all men; and they were bidden to worship the Crucified, Who was brought up in Judæa. And with the doctrine the teachers proclaimed also an austere life to men who were practised in softness, and were agitated about things present. And they that proclaimed it were poor and common men, of no family, and born of men of no family. But none of these things hindered the course of the word. So great was the power of the Crucified as to carry the word round every where. *For it is spoken of*, he says, *in all the world.* He says not, it is manifested, but, is spoken of, as if all men had them in their mouths. And indeed when he bears witness of this in the Thessalonians, he adds another thing also. For after saying, *from you sounded out the word of God*, he adds, *so that we need not to speak any thing.* For the disciples had come into the place of teachers, by their boldness of speech instructing all, and drawing them to themselves. For the

Rom. 1, 8.

[1] πᾶσα ἓξ ἐκείνου

ἐπτοημένους πρὸς

1 Thess. 1, 8.

Homil. II. preaching came not any where to a stand, but went over the whole world more rapidly than fire. But here there is only thus much—*it is spoken of.* He well says that *it is spoken of*, shewing that there was no need to add ought to what was said, or to take away. For a messenger's business is this, to convey from one to another only what is told him. For which cause also the priest is called a *messenger*, because he speaks not his own words, but those of Him that sent him. And yet Peter had preached there. But he reckons what was his, to be his own as well. In such degree, as I said before, was he beyond measure clear of all grudging!

Mal. 2, 7.

Ver. 9. *For God is my witness, whom I serve with my spirit in the Gospel of His Son.*

Words these of an Apostle's bowels of affection, the shewing forth this of fatherly[b] concernment! And what is it which he says, and why does he call God to witness? He had to declare his feeling towards them, since then he had not as yet ever seen them, he therefore called no man to witness, but Him Who walketh in the hearts. For since he had said, *I love you*, and as a token thereof alleged his praying continually for them, and wishing to come to them, and neither was this self-evident, he betakes himself to the trustworthy testimony. Will then any one of us[1] be able to boast that he remembers, when praying at his house[2], the entire body of the Church? I think not. But Paul drew near to God in behalf not of one city only, but of the whole world, and this not once, or twice, or thrice, but continually. But if the continually bearing any one about in one's memory would not happen without much love; to have any in one's prayers, and to have them there continually, think what great affection and friendship that implies. But when he says, *Whom I serve with my spirit in the Gospel of His Son*, he shews us at once the grace of God, and also his own humble-mindedness; the grace of God because He entrusted to him so great a matter; but his own humility, because he imputes it all not to his own zeal, but to the assistance of the Spirit. But the

[1] 5 Mss. of you

[2] ἐπὶ τῆς οἰκίας.

[b] Three Mss. διδασκαλίας, a father's mode of teaching. S. κηδιμονίας.

addition of "the Gospel," shews the kind of ministry. For there are many and diverse modes of ministry[1] and of service[c]. For as under kings all are ranged under one that beareth kingly power, and all have not to minister[2] about the same thing, but to one belongeth the ministry of ruling the armies, and to another that of ordering the cities, and to another again that of keeping the treasures in the storehouses; thus also in spiritual things, one serveth[3] God and laboureth in believing and ordering his own life well, and another in undertaking the care of strangers, and another in taking in hand the patronship of them that be in need. As even during the Apostle's own time, they of Stephen's company served God in the guardianship of the widows, others[4] in the teaching of the word, of whom also Paul was, serving in the preaching of the Gospel. And this was the fashion of his service: for it was to this that he was appointed. On this account, he not only calls God to witness, but also says what he was entrusted with, to shew that having so great things put into his hands, he would not have called Him Who trusted them to him to witness what was false. And therewith[5] he wished to make another point out also, viz. that he could not but have this love and care for them. For that they might not say, 'who art thou? and, from whence? that thou sayest that thou art anxious over a city so great, and most imperial,' he shews that he must needs have this care[d], if at least the sort of service that was committed to him, was to declare the Gospel: for he that hath this put into his hands, must needs have continually upon his mind them that are to receive the word. And he shews another thing besides this by saying, *in my spirit;* that this service is much higher than either the Gentile or the Jewish. For the Gentile is both fleshly and in error[6], and the Jewish is true indeed, yet even this is fleshly. But that of the Church is the opposite of the Gentile, but more lofty than the Jewish by a great deal. For the mode of our service is not with sheep and oxen and smoke and fat, but by a spiritual soul, which Christ also shews in saying that *God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*

Rom. 1, 9.

[1] διακονίας

[2] διακονοῦνται

[3] λατρεύει

[4] ἄλλοι 2 Mss. all ὧν

[5] 2 Mss. after this

[6] so 5 Mss. Sav. in error and fleshly

John 4, 24.

[c] λατρείας 4 Mss. have only the latter.

[d] One Ms. adds, if Christ hath given him this care, and

Homil. II.

In the Gospel of His Son. Having said above that it was the Father's Gospel, here he says it is the Son's. So indifferent is it to say the Father's or the Son's! For he had learnt from that blessed voice that the things of the Father are the Son's, and the things of the Son are the Father's. For *all Mine are Thine, and Thine are Mine*[1].

[1] John 17, 10.

That without ceasing I make mention of you always in my prayers. This is the part of genuine love, and he seems indeed to be saying some one thing, yet states four things even here. Both that he remembers, and that he does so continually, and that it is in his prayers, and that it is to ask[e] great things for them.

Ver. 10, 11. *If by any means now at length I might have a prosperous journey by the will of God to come unto you; for I long to see you.*

You see him painfully desiring to see them, and yet not enduring to see them contrary to what seemed good unto God, but having his longing mingled with the fear of God. For he loved them, and was eager to come to them. Yet he did not, because he loved them, desire to see them contrary to what seemed good unto God. This is true love, not as we love who err on both sides from the laws of love: for either we love no one, or if we ever do love, we love contrary to what seemeth good unto God, acting in both against the Divine law. And if these things be grievous[2] when spoken of, they are more grievous when done. And how do we love contrary to what seems good to God? (you will say). When we neglect Christ pining with hunger, and provide our children and friends and relations above their needs. Or rather what need to carry the subject further. For if any one will examine his own conscience, he will find that this takes place in many things. But such was not that blessed person, but he knew both how to love and to love as he ought[3], and as was fitting, and though exceeding all men in loving, he transgressed not the measures of love. See then two things thrive extremely in him, fear of God, and also longing towards the Romans. For to be praying continually, and not to desist when he obtained not, shews

[2] φορτικὰ

[3] 3 Mss. omit as he ought

[e] 5 Mss. place the stop before 'making request,' (to ask). Gr. δεόμενος.

exceeding love. But so [1] loving, to continue yielding to the will of God, shews intense reverence. In another place, however, having *thrice besought the Lord*, he not only did not receive, but on the contrary, when he did not receive, he was very thankful for not having been heard. So, in all things did he look to God. But here he received, though not when he asked, but after delay, and neither hereat was he a whit discontented. And these things I mention that we may not repine at not being heard, or at being heard slowly. For we are not better than Paul, who confesses his thankfulness for both, and with good ground. For when he had once given himself up to the all-governing Hand, and put himself with as much subjection under it, as clay under the potter, he followed wheresoever God led. Having then said that he desired to see them, he mentions also the cause of his desire, and what is it?

Rom. 1, 11.

[1] 5 Mss. add so

Ver. 11. *That I may impart unto you some spiritual gift, to the end ye may be established.*

For it was not merely as many now go travelling in a needless and profitless way that he also went, but for necessary and very urgent ends. And this he has no mind indeed openly to tell them, but he does by way of hints, for he does not say that I may teach you, that I may instruct you, that I may fill up that which is wanting; but *that I may impart:* shewing, that it is not his own things which he is giving them, but that he was imparting to them what he had received. And here again he is unassuming, in saying *some*, he means, some small one, and suited to my powers. And what may this small one be which thou art now going to impart? This it is, he says, *to the end that ye may be established.* This then also cometh of grace, namely, the being unwavering and standing fast. But when you hear of grace, think not that the reward of resolve on our part is thereby cast aside: for he speaks of grace, not to disparage the labour of resolve on our part, but to undermine [2] the haughtiness of an insolent spirit [3]. Do not thou then, because that Paul hath called this a gift of grace, grow supine. For he knows how, in his great candour, to call even well doings, graces; because even in these we need much influence from above. But in saying, *to the end that ye may be established*, he

[2] ὑποτιμνόμενος, as piercing a thing inflated,

[3] ἀπονοίας

HOMIL. II. covertly shews that they needed much correction: for what he would say is this; Of a *long time I have both*[1] *desired* and prayed to see you, for no other reason than that I may stablish and strengthen and fix you thoroughly in the fear[2] of God, so that ye be not continually wavering. But he does not express himself so, (for he would have shocked them,) but in another way he hints to them the same thing, though in a subdued tone. For when he says, *to the end that ye may be established*, he makes this plain. Then since this also was very irksome, see how he softens it by the sequel. For that they may not say, are we wavering? are we carried about? and need we speech of yours in order to stand fast? he anticipates and does away any gainsaying of the kind, by saying, as follows.

[1] 5 Mss.

[2] 4 Mss. word, one Ms. fear and word.

Ver. 12. *That is, that I may be comforted together with you by the mutual faith both of you and me.*

As if he said, Do not suspect that I spoke to accuse you. It was not with this feeling that I said what I did. But what may it be that I wished to say? Ye have undergone many tribulations, being drenched on every side[3] by those who persecute you. I desired then to see you, that I may comfort you, or rather, not that I may comfort you only, but that I may myself receive comfort. See the wisdom of the teacher. He said, to the end that *ye may be strengthened;* he knew that what He had said would be irksome to the disciples, and he says, *to the end that ye may be comforted.* But this again is heavy, not indeed to such a degree as the former, still it is heavy. He then pares down what is galling in this also, smoothing his speech on every side, and rendering it easy of acceptance. For he does not say barely *to be comforted*, but *to be comforted together with you;* nor was he content with this, but he puts in a further lenitive, when he says, *by the mutual faith both of you and me.* Oh what mighty humblemindedness[4]! He shewed himself also to be in need of them, and not them only of him. And he puts the disciples in the position of teachers, not letting any superiority remain upon his own side, but points out a great matter of equality. For the gain is mutual; he means, and I need the comfort from you, and you that from me. And how comes this to pass?

[3] περιαντλούμενοι. vid. Steph. Thes. 3 Mss. παρενοχλούμενοι harassed

[4] 5 Mss. was his.

Through the mutual faith both of you and me. For as in the case of fire, if any one gather together many lights, it is a bright flame that he kindles, thus also does it naturally happen with the faithful. For when we be by ourselves, torn away from others, we are somehow in worse spirits. But when we see[1] one another, and are entwined[f] with the members of our own selves, great is the comfort we receive. You must not look to the present time, during which, by God's grace, in village and city[2], and in the desert itself, there be many hosts of believers, and all impiety hath been driven out; but consider, in that time, how great a good it was both for disciples to see their master, and for brethren who had come from another city to be seen of brethren. But that I may make what I am saying plainer, let us bring the matter to an example. For if it should even happen and come to pass (may it never do so) that we had been carried away to the land of the Persians or Scythians or other barbarians, and had been scattered[3] by two and threes in their cities, and were then suddenly to see any one of those here coming to us, reflect what a harvest of comfort we should reap of it. See ye not those too who are in the prisons, if they see any of their acquaintance, how they revive, and are quite fluttering with the pleasure. But if I compare those days with captivity and imprisonment, count it no wonder. For these suffered far harder things than those, scattered as they were, and driven about, and dwelling in the midst of famine and of wars, and tremblingly expecting daily death, and suspecting friends and kindred and relatives, and dwelling in the world as in a strange land, aye, and in far harder plight than they who live in another's country. And this is why he says, *to the end that ye may be established and comforted with us by our mutual faith.* And this he says, not as though himself needed any assistance from them, (far from it; for how should the pillar of the Church, who was stronger than iron and the rock, the spiritual adamant, who was equal to the charge of countless cities,) but that he should not make his language impetuous and his reproof vehement, he says, that he himself also needs their con-

Rom. 1, 12.

[1] ἰδῶμεν καὶ 5 Mss.

[2] 4 Mss. city and village

[3] 4 Mss. torn asunder

[f] περιπλαχῶμεν seems here to have a double sense from the context.

HOMIL. II. solation. But if any one here should say, the increase of their faith was the comfort and gladness[ε], and that Paul needed this, he would not be mistaking his meaning in this way either. If then thou desire, one might say, and pray, and wilt gain comfort and give comfort by it, what is there to hinder thy coming? By way of dissipating this suspicion then, he proceeds.

Ver. 13. *Now I would not have you ignorant, brethren, that oftentimes I desired*[1] *to come unto you* (*but was let hitherto*).

[1] 5 Mss. and Matthæi προεθέμην as our text.

Here is a compliance great as that of slaves, and a plain proof of his excellent temper! That he was let[2], he says, but why, he does not go on to say. For he does not pry into the command of his Master, but only obeys. And yet one might expect a person to start questions, as to why God hindered a city so conspicuous and great, and towards which the whole world was looking, from enjoying such a teacher, and that for so long a time. For he that had overcome the governing city, could easily go on to the subjects of it. But he that let alone the more royal one, and lay in wait about the dependents, had the main point left neglected. But none of these things does he busy himself with, but yields to the incomprehensibleness of Providence, thereby both shewing the right tone of his soul, and instructing us never to call God to account for what happens, even though what is done seem to be the confusion of many. For the Master's part it is alone to enjoin, the servants' to obey. And this is why he says, that he was let[4], but not for what cause; for he means, even I do not know; ask not then of me the counsel or mind of God. For neither *shall the thing formed say to him that formed it, Why hast thou made me thus?* For why, tell me, do you even seek to learn it? do you not know that all things are under His care, that He is wise, that He doeth nothing at a mere hazard, that He loveth thee more than they who begat thee, and goes exceeding far beyond a father's yearnings of affection to thee, and a mother's anxiousness. Seek then no more, and go not a step further; for

[2] συγγνωμοσύνης

[3] 2 Mss. insert ἄν

[4] So 5 Mss. Sav. He let him Rom. 9, 20.

ε 5 Mss. that the comfort was gladness at the increase.

this is sufficient consolation for thee: since even then it was well ordered for the Romans. And if thou knowest not the manner, take it not to heart: for this is a main feature of faith, even when in ignorance of the manner of the dispensation, to receive what is told us of His Providence. Rom. 1, 13.

Paul then having succeeded in what he was earnest about, (and what was this? to shew that it was not as slighting them that he did not come to them, but because, though greatly desiring it, he was hindered,) and having divested himself of the accusation of remissness, and having persuaded them that he was not less desirous to see them himself[1], further shews his love to them by other things also. For even when I was hindered, he means, I did not stand aloof from the attempt, but I kept attempting always yet was always hindered, yet never did I stand aloof, thus, without falling out with the will of God, still keeping my love. For by his purposing it to himself and not standing aloof from it, he shewed the affection; but through his being hindered and yet not struggling against it, he manifested his entire love to God. *That I might have some fruit among you also.* Yet he had told them the cause of his longing before, and shewn that it was becoming him; but still here also, he states it earnestly, clearing away all their suspicion. For since the city was conspicuous, and in the whole extent of sea and land had no equal, to many even the mere desire of becoming acquainted with it, became a reason[2] for a journey to it; that they might not think any thing of the sort about Paul, or suspect that, merely with a view to glory in claiming them to himself he desired to be present there, he repeatedly lays down the ground of his desire, and before he says, it was that *I may impart to you some spiritual gift*, that I desired to see you; but here more clearly, *that I might have some fruit among you also, even as among other Gentiles.* The rulers he puts with the subjects, and after the countless triumphs and victories and the glory of the consuls, he puts them with the barbarians, and with good reason too. For where the nobility of faith is, there is none barbarian, none Grecian, none stranger, none citizen, but all mount up to one height of dignity. And see him here also unassuming, for he does not say, that I may teach

[1] 4 Mss. than themselves

[2] περίφασις

Homil. II. and instruct, but what? *that I might have some fruit.* And not *fruit* simply, but *some fruit.* Again depreciating his own share therein just as he had said above, *that I may impart some gift.* And then to repress them too, as I said also before, he says, *even as among other gentiles.* For, I do not, because you are rich, and have the advantage of other, shew less concern about the others. For it is not the rich that we are seeking, but the faithful. Where now are the wise of the Greeks, they that wear long beards and that are clad in open dress[h], and puff[1] forth great words? All Greece and all barbarian lands has the tentmaker converted. But Plato, who is so cried up and carried about[1] among them, coming a third time to Sicily with the bombast of those words of his, with his brilliant reputation[2], did not even get the better of a single king, but came off so wretchedly[3], as even to have lost his liberty. But this tentmaker ran over not Sicily alone or Italy, but the whole world; and while preaching too he desisted not from his art, but even then sewed skins, and superintended the workshop. And even this did not give offence to those who were born of consuls, and with very good reason, for it is not their trades and occupations, but falsehood and forged doctrines, which usually render teachers easy subjects of contempt. And for this reason, even Athenians still laugh at the former. But this man even barbarians attend to, and even foolish and ignorant men. For his preaching is set forth to all alike, it knows no distinction of rank, no preeminence of nation, no other thing of the sort; for faith alone does it require, and not reasonings. Wherefore it is most worthy of admiration, not only because it is profitable and saving, but that it is readily admissible and easy[4], and comprehensible to all: which is a main object in the Providence of God, who setteth forth His blessings to all in common.

[1] τὰ μεγάλα φυσῶντες

[2] ὑπολήψεως

[3] Life D. Laert. c. 14.

[4] Sav. in m. loveable

For what He did in respect of the sun and the moon and the earth and the sea and other things, not giving the rich

[h] ἰξωμίδας, a short tunic leaving the arms and shoulders bare, which had with it a kind of mantle. It was used by slaves, and adopted perhaps by these philosophers as a badge of austerity. See Ælian. Var. Hist. l. ix. c. 34. Ed. Varior. note of Perizonius.

[1] Gr. ἀγόμενος (4 Mss. ἀδόμενος) καὶ περιφερόμενος. ἀγόμενος may mean alleged.

and the wise a greater share of the benefits of these, and a less to the poor, but setting forth the enjoyment of them to all alike, this also did He with regard to the preaching, and even in a much greater degree, by how much this is more indispensable than they. Wherefore Paul repeatedly says, *to*[1] *all the Gentiles*, to shew them that he in no respect favours them, but is fulfilling his Master's command, and sending them away to thanksgiving to the God of all, he says; Rom. 1,14-16.

[1] 5 Mss. among

Ver. 14. *I am debtor to the Greeks and to the Barbarians, both to the wise and to the unwise.*

Which also he said when writing to the Corinthians. And he says it, to ascribe the whole to God. 1 Cor. 9, 16.

Ver. 15. *So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.*

Oh noble soul! having taken on him a task laden of so great dangers, a voyage across the sea, temptations, plottings, risings—for it was likely, that one who was going to address so great a city which was under the tyrannic sway of impiety, should undergo temptations thick as snow flakes; and it was in this way that he lost his life in this city, being cut off by the tyrant of it—yet still expecting to undergo so great troubles, for none of these did he become less energetic, but was in haste and was in travail and was ready-minded. Wherefore he says, *So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.*

Ver. 16. *For I am not ashamed of the Gospel.*

What sayest thou, O Paul? When it were fitting to say, that I boast, and am proud, and luxuriate in it; thou sayest not this, but what is less than this, that thou art *not ashamed*, which is not what we usually say of things very glorious. What then is this which he says, and why does he thus speak? while yet he exults over it more than over heaven. At least, in writing to the Galatians, he said, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ.* How then comes he here to say, not that I even glory, but that *I am not ashamed.* The Romans were most anxiously eager about the things of the world, owing to their riches, their empire, their victories, their Gal. 6, 14.

Homil. II. kings, for these they reckoned to be equal to the gods, and so they even called them. And for this cause too, they worshipped them with temples and with altars and with sacrifices. Since then they were thus puffed up, but Paul was going to preach Jesus, who was thought to be the carpenter's son, who was brought up in Judæa, and that in the house of a mean woman, who had no body guards, who was not encircled in wealth, but even died as a culprit with robbers, and endured many other inglorious things; and it was likely that they were concealing themselves as not as yet knowing any of the unspeakable and great things: for this reason he says, *I am not ashamed*, having still to teach them not to be ashamed. For he knew that if they succeeded in this, they would speedily go on and come to glorying also: and do you then, if you hear any one saying, Dost thou worship the Crucified? be not ashamed, and do not look down, but luxuriate in it, be bright-faced at it, and with the eyes of a free man, and with uplifted look, take up your confession: and if he say again, dost thou worship the Crucified? say in reply to him, Yes! and not the adulterer, not the insulter of his father, not the murderer of his children, (for such be all the gods they have[k],) but Him who by the Cross stopped the mouths of devils, and did away with countless of their juggleries. For the Cross is for our sakes, being the work of unspeakable Love towards man, the sign of His great concern for us. And in addition to what has been said, since they were puffed up with great pomposity of speech and with their cloak of external wisdom, I, he means to say, bidding an entire farewell to these reasonings, come to preach the Cross, and am not ashamed because of it: *for it is the power of God to salvation*. For since there is a power of God to chastisement also, (for when He chastised the Egyptians, He said, *This is my great power*[l],) and a power to destruction, (for, *fear Him*, He says, *that is able to destroy both body and soul in hell*,) for this cause he says, it is not these that I come to bring, the powers of chastisement and punishment, but those of

Mat. 10. 28.

[k] And this the wiser heathen urge, as Plato, Rep. II. and Euthyph. and Aristoph. Nub.

[l] Joel ii. 25. St. Ephrem considers that passage to *allude* to the plagues of Egypt: and so others.

salvation. What then? Did not the Gospel tell of these things also, namely, the account of hell, and that of the outer darkness, and of the venomous worm? And yet we know of these from no other source than the Gospel. In what sense then does he say *the power of God unto salvation?* Attend only to what follows. *To every one that believeth; to the Jew first, and also to the Greek.* Rom. 1, 17.

For it is not to all absolutely, but to them that receive it. For though thou be a Grecian[1], and even one that has run into every kind of vice, though a Scythian, though a barbarian, though a very brute, and full of all irrationality, and burdened with the weights of endless sins, no sooner hast thou received the word concerning the Cross, and been baptized, than thou hast blotted out all these; and why says he here, *to the Jew first, and also to the Greek?* What meaneth this difference? and yet he has often said, *Neither circumcision is any thing, nor uncircumcision;* how then[2] doth he here discriminate, setting the Jew before the Greek? Now why is this? seeing that by being first he does not therefore receive any more of the grace, (for the same gift is bestowed both on this person and that,) but the 'first' is an honour in order of time only. For he has no such advantage as that of receiving greater righteousness, but is only honoured in respect of his receiving it first. Since in the case of those that are enlightened[3], (you that are initiated know what is meant,) all run[m] to the Baptism, yet not all at the same hour, but one first and another second. Yet the first doth not receive more than the second, nor he than the person after him, but all enjoy the same gifts. The 'first' then here is an honour in word, not a superiority in grace. Then after saying, *unto salvation*, he enhances the gift further, by shewing that it stayeth not at the present point, but proceedeth farther. For this is what he sets forth, when he says,

[1] i. e. Heathen

1 Cor. 7, 19. see Gal. 5, 6. and 6, 15.

[2] οὖν 5 Mss.

[3] Pres. Part.

Ver. 17. *For therein is the righteousness of God revealed from faith to faith:* [4]*as it is written, The just shall live by faith.*

[4] 5 Mss. omit the rest

He then[5] who hath become just shall live, not for the

[5] 5 Mss. But he

[m] See the Ceremonies of Baptism, S. Cyril Lect. xx. (ii. on Myst.) c. 4. He says they 'were led to the holy pool.'

HOMIL. III. present life only, but for that which is to come. And he hints not only this, but also another thing along with this, namely, the brightness and gloriousness of such a life. For since it is possible to be saved, yet not without shame, (as many are saved of those, who by the royal humanity are released from punishment,) that no one may suspect this upon hearing of safety, he adds also righteousness; and righteousness, not thine own, but that of God; hinting also the abundance of it and the facility. For you do not achieve it by toilings and labours, but you receive it by a gift from above, contributing one thing only from your own store,

[1] 4 Mss. does

'believing.' Then since the thing spoken of did[1] not seem credible, if the adulterer and effeminate person, and robber of graves, and magician, is not only to be suddenly freed from punishment but to become just, and just too with the highest righteousness; he confirms his assertion from the Old Testament. And first with a short sentence, he lays open a vast sea of histories to one, who has a capacity for seeing them. For after having said, *from faith to faith*, he sends the hearer back to the dispensations of God, which

[2] οὕτως 5 Mss.

took place thus[2] in the Old Testament, which, when writing to the Hebrews, he explains with great wisdom, and shews that both the just and the sinners were justified in that way

[3] 3 Mss. the harlot

even then, wherefore also he made mention both of Rahab[3] and of Abraham. But then here, after having just hinted at them, (for he was running on to another and a pressing subject,) he again confirms what he had said from the

[4] Ambacum 4 Mss.

Prophets, bringing in Zephaniah[4] before them, crying, and saying, that it is not in the nature of things[5] for him who

[5] Gr. οὐδὲ ἵνα Hab. 1, 2.

is to live, to live otherwise save[6] by faith; for *the just*, he says, *shall live by faith*, speaking about the life to come. For since what God giveth transcends reasoning

[6] ἀλλ' ἢ 5 Mss.

entirely, it is but reason that we need faith. But the man that thinks meanly of it, and is contemptuous and vainglorious, will not effect any thing at all. Let heretics hearken to the voice of the Spirit, for such is the nature of reasonings. They are like some labyrinth or puzzles which have no end to them any where, and do not let

[7] ἅτε 3 Mss.

the reason stand upon the rock, as[7] having their very origin in vanity. For being ashamed to allow of faith, and to seem

ignorant of heavenly things, they involve themselves in the dust-cloud of countless reasonings. Then oh miserable and painful man, fit object for endless tears, should any one ask thee, how the heaven was made or how the earth,—why do I say the heaven and the earth? how thou wert thyself born and how nourished, and how thou grewest, art thou then not ashamed of thine ignorance? But if any thing be said about the Only-begotten, dost thou thrust thyself through shame into a pit of destruction, thinking that it is unworthy of thee not to know every thing? And yet disputatiousness is an unworthy thing, and so is ill-timed curiosity. And why do I speak of doctrines? for even from the corruption in our present life we have escaped by no other resource than by faith. Thus shone all those aforetime, thus Abraham, thus Isaac, thus Jacob, thus too the harlot was saved, the one in the Old Testament, and likewise the one in the New. For *by faith*, he says, *the harlot Rahab perished not with them that believed not when she had received the spies*, and did not say to herself, 'and how can they that are captives, and exiles, and refugees, and live the life of vagabond tribes, get the better of us who have a city, and walls, and towers?' for had she said this to herself, she would have destroyed both herself and them. Which also the forefathers of those who were then saved did suffer. For when, upon the sight of men great and tall, they questioned the manner of victory, they perished, without battle or array, all of them. Seest thou what a pit is that of unbelief! [1]what a wall that of faith! For the one carried down endless thousands, the other not only saved a harlot, but made her the patroness of so numerous a people!

Rom. 1, 17.

Heb. 11, 31.

[1] 5 Mss. omit and

Now since we know of these and more than these, never let us call God to account for what is done, but whatsoever He may lay on us, that let us take up with, and let us not run into niceties and curious questions, though to human reasonings the thing commanded appear even amiss. For what, let me ask, looks more amiss than for a father to slay his only and legitimate son? But still when the righteous man was bid do it, he raised no nice scruples about it,

[n] See Eccles. xi. 5. and Homer. Odys. 1. 216. also Menander as quoted by Eustathius on that passage.

Homil. II.

but owing to the dignity of the bidder, he merely received the injunction and obeyed[1]. And another too that was bidden of God to strike a prophet, when he raised nice scruples about the injunction[2] seeming amiss and did not simply obey, he was punished to the extreme. But he that struck, gained a good report. And Saul too, when he saved men contrary to the decree of God, fell from the kingdom, and was irretrievably punished. And one might find other instances beside these: by all which we learn, never to call God to account for His injunctions[o], but to yield and obey only. But if it be dangerous to raise nice scruples about aught that He may enjoin, and extreme punishment is appointed for those who are curious questioners, what possible excuse shall they have who curiously question things far more secret and awful than these, as, for instance, how He begat the Son, and in what fashion, and what His Essence is? Now as we know this, let us with all kindliness receive the mother of all blessings, faith: that sailing as it were in a still harbour, we may at once keep our doctrines orthodox, and by steering our life safely in a straight course, may attain those eternal blessings by the grace and love toward man of our Lord Jesus Christ[3], with Whom be unto the Father glory, and strength, and honour, and adoration[4], with the Holy Ghost, for ever and ever. Amen.

Gen. 22, 3.

[1] 4 Mss. om. obeyed

[2] προσταγ.

4 Mss. 1 Kings 20,35.6.

[3] 3 Mss. through Whom and

[4] 4 Mss. only 'glory' adding 'forever, &c.'

[o] So 2 Mss. Sav. to require a reason for God's injunctions.

HOMILY III.

Rom. i. 18.

For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

Observe the discretion of Paul, how after encouraging by the gentler things, he turns his discourse to the more fearful. For after saying that the Gospel is the cause of salvation and of life, that it is the power of God, that it gendereth salvation and righteousness, he mentions what might well make them fear that were heedless of it. For since in general most men are not drawn so much by the promise of what is good as by the fear of what is painful, he draws them on both sides. For this cause too did God not only promise a kingdom, but also threaten hell. And the Prophets spake thus with the Jews, ever intermingling the evil with the good. For this cause too Paul thus varies his discourse, yet not any how, but he sets first the good things, and after the evil, to shew that the former came of the guiding purpose of God, but the latter of the wickedness of the backsliding. And in this way the prophet puts the good first, saying, *If ye be willing and will obey me, ye shall eat the good of the land: but if ye be not willing and will not obey me, the sword shall devour you.* So here too does Paul conduct his discourse. But observe him; Christ, he means, came to bring forgiveness, righteousness, life, yet not in any way[a], but, by the Cross doth He bring them, which is greatest too and most wonderful, that He not only gave such things, but that He also suffered such things. If then ye insolently scorn the gifts, then must ye await the penalties[1]. And see how he raises his language, *For the wrath of God,* he says, *is revealed from heaven.* Whence does this appear? If it be a believer, who says this, we will tell him of the

Is. i, 19.

1. I will await you 5 Mss.

[a] οὐχ ἁπλῶς: 4 Mss. add ταῦτα and omit φέρει, making it, 'not barely these.'

HOMIL. III. declaration of Christ, but if the unbeliever and the Grecian, him Paul silences, by what he says presently of the judgment of God, bringing an uncontrovertible demonstration from the things which were done by them. And this too is by far the most striking point in him, how he exhibits those who speak against the truth itself[1], as bearing witness themselves by the things which they do daily, or even say, to the doctrines of the truth. But of this in the sequel: but for the present, let us keep to what is set before us. *For the wrath of God is revealed from heaven.* And indeed even here this often takes place in famines and pestilences and wars: for each individually and all in common are punished. What will be the new thing then? That the chastisement is greater, and common to all, and not by the same rules. For now what takes place is for correction: but then for vengeance. And this also St. Paul shewed, when he said, *We are chastened now*[2], *that we should not be condemned with the world.* And now indeed to many such things usually seem to come not of the wrath from above, but of the malice of man. But then the punishment from God shall be manifest, when the Judge, sitting upon the fearful tribunal, shall command some to be dragged to the furnaces, and some to the outer darkness[b], and some to other inexorable and intolerable punishments. And why is it that he does not speak as plainly as this, the Son of *God*[3] is coming with ten thousand angels, and will call each man to account, but says, that *the wrath of God is revealed?* His hearers were as yet novices, and therefore he draws them first by things quite allowed by them. And besides what is here mentioned, he also seems to me to be aiming against the Greeks. And this is why he makes his beginning from this, but afterwards he introduces the subject of Christ's judgment.

[1] 6 Mss. themselves (here and om. aft.)

[2] Om. by M. (not. f. p. 10.) 1 Cor. 11, 32.

[3] Man 3 Mss.

Against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Here he sheweth that the

[b] St. Basil speaks similarly of various punishments, Regulæ Br. Tr. ix. 267. ed. Ben. t. ii. p. 507. Theophylact on Matt. viii. 12. seems to allude to this passage. Both say that 'outer darkness' implies an 'inner,' but seemingly in opposite senses, Theoph. taking ἔσω to be towards Heaven. Origen on Matt. xxii. 13. makes it a temporary punishment. St. Chrys. on Matt. xxii. 13. St. Aug. on Ps. vi. 6. St. Jerome on Matt. viii. 12. take it otherwise. See also St. Bas. on Ps. 33 (4). 11. v. i. 151. e. See Maldonatus on Matt. viii. 12. and St. Chrys. on Rom. xvi. 16. on the difference of punishments.

ways of ungodliness are many, and that of truth, one. For error is a thing various and multiform and compound, but the truth is one. And after speaking of doctrines, he also speaks of their life, mentioning the unrighteousness of men. For there be various kinds of unrighteousness also. One is in money affairs, as when any one deals unrighteously by his neighbour in these; and another in regard to women, when a man leaves his own wife, and breaks in upon the marriage of another. For St. Paul calls this also defrauding, saying thus, *That no man go beyond or defraud his brother in the*[1] *matter.* Others again injure not the wife or property, but the reputation of their neighbour, and this too is unrighteousness. For *a good name is better than great riches.* But some say that this also is said of Paul about doctrines. Still there is nothing to prevent its having been said of both. But what it is *to hold the truth in unrighteousness*, learn from the sequel.

Rom. 1, 19.

[1] Gr. et E. mar. 1 Thess. 4, 6 Prov. 22, 1. LXX ut nos. αἱρετώτερον

Ver. 19. *Because that which may be known of God is manifest in them, for God hath shewed it unto them.*

But this glory they invested stocks and stones with. As then he which is entrusted with the goods of the king, and is ordered to spend them upon the king's glory, if he waste these upon robbers, and harlots, and witches, and make these splendid out of the king's stores, he is punished as having done the kingdom[2] the greatest wrong. Thus they also who after having received the knowledge of God and of His glory, invested idols therewith, *held the truth in unrighteousness*, and, at least as far as was in their power, dealt unrighteously by the knowledge, by not using it upon fitting objects. Now, has what was said become clear to you, or must one make it still clearer? Perhaps it were needful to say somewhat more. What then is it which is here said? The knowledge of Himself God placed in men from the beginning. But this knowledge the Greeks[3] invested stocks and stones with, and so dealt unrighteously to the truth, as far at least as they might. For it abideth unchanged, having its own glory immutable. 'And whence is it plain that He placed in them this knowledge, O Paul?' *Because*, saith he, *that which may be known of Him is manifest in them.* This, however, is an assertion, not a proof. But

[2] 5 Mss. S. the king.

[3] 4 Mss. those who inv.

HOMIL. III.

do thou make it good, and shew me that the knowledge of God was plain to them, and that they willingly turned aside. Whence was it plain then? did He send them a voice from above[1]? By no means. But what was able to draw them to Him more than a voice, that He did, by having put before them the Creation, so that both wise, and unlearned, and Scythian, and barbarian, having through sight learned the beauty of the things which were seen, might mount up to God[c]. Wherefore he says,

[1] 5 Mss. add ἀνῶθεν.

Ver. 20. *For the invisible things of Him from the Creation of the world are clearly seen, being understood by the things which are made.*

Which also the prophet said, *The heavens declare the glory of God.* For what will the Greeks[2] say in that day? That 'we were ignorant of Thee?' Did ye then not hear the heaven sending forth a voice by the sight, while the well-ordered harmony of all things spake out more clearly than a trumpet? Did ye not see the hours of night and day abiding unmoved continually, the goodly order of winter, spring, and the other seasons, which is both sure and unmoved, the treatableness[3] of the sea amid all its turbulence and waves? All things abiding in order and by their beauty and their grandeur, preaching aloud of the Creator? For all these things and more than these doth Paul sum up in saying, *The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His eternal Power and Godhead; so that they are without excuse.* And yet it was not for this God made these things, even if this came of it. For it was not to bereave them of all excuse, that He set before them so great a system of teaching, but that they might come to know Him. But by not having recognized[d] Him they deprived themselves of every excuse, and then to shew how they are bereaved of excuse, he says,

Ps.19,1.

[2] i. e. Heathen

[3] εὐγνωμοσύνη

Ver. 21. *Because that, when they knew God, they glorified Him not as God, neither were thankful.*

[c] Pascal. Pen. c. 20. thinks an inward illumination implied here.

[d] ἀγνοήσαντες 4 Mss. as in marg.; in text ἀγνωμονήσαντες, having been obstinate.

This is the one greatest charge; and the second after it is their also worshipping idols, as Jeremy too in accusing them said, *This people hath committed two evils: they have forsaken me the fountain of living water, and have dug for themselves broken tanks.* And then as a sign of their having known God, and not used their knowledge upon a fit object, he adduces this very thing, that they had known gods. Wherefore he adds, *because that, when they knew God, they glorified Him not as God.* And he names the cause through which they fell into such senselessness. What then is it? They trusted every thing to their reasonings. Still he does not word it so, but in a much sharper language, *but became vain in their reasonings and their foolish heart was darkened.* For as in a night without a moon, if any one attempt to go by a strange road, or to sail over a strange sea, so far will he be from soon reaching his destination, that he will speedily be lost. Thus they, attempting to go the way leading to Heaven, and having taken away the light from their own selves, and, in lieu of it, trusted themselves to the darkness of their own reasoning, and seeking in bodies for Him who is incorporeal, and in shapes for Him who hath no shape, underwent a most rueful shipwreek. But beside what has been said, he names also another cause of their error, when he says,

Rom. 1,22.23.

Jer. 2, 13. δύο καὶ 5 Mss.

Ver. 22. *Professing themselves to be wise, they became fools.*

For having some great conceit of themselves, and not enduring to go the way which God had commanded them, they were plunged into the reasonings of senselessness[1]. And then to shew and give in outline, what a rueful surge it was, and how destitute of excuse, he goes on to say,

[1] 1 Ms. διανοίας

Ver. 23. *And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

The first charge is, that they did not find God; the second was, that it was while they had great and clear means[2] to do it; the third, that withal they said they were wise; the fourth, that they not only did not find that Reverend Being, but even lowered Him to devils and to stones and stocks. Now he takes down their haughtiness

[2] Sav. marg. wise

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also in the Epistle to the Corinthians, but not in the same way there as here. For there it is from the Cross he gives them the[1] blow, saying, *The foolishness of God is wiser than men.* But here, without any comparison, he holds their wisdom by itself up to ridicule, shewing it to be folly and a mere display of vain boasting. Then, that you may learn that when they had the knowledge of God they gave it up thus treacherously, *they changed*, he says. Now he that changeth, changeth as having somewhat else instead[2]. For they wished to find out more, and did not bear with the limits given them, and so they were banished from these also. For they were lusters after new devices, for such is all that is[3] Greeian. And this is why they stood against one another, and Aristotle rose up against Plato, and the Stoics blustered[4] against him, and one became hostile to one, another to another. So that one should not so much marvel at them for their wisdom, as turn away from them indignant and hate them, because through this very thing they had become fools. For had they not trusted what they had to reasonings, and syllogisms, and sophistries, they would not have suffered what they did suffer. Then, to strengthen the accusation against them, he holds the whole of their idolatry up to ridicule. For the *changing* even were a very fit subject of scorn. But to change to such things too, is beyond all excuse. What they were then that they changed it for, and what it was which they invested with His Glory, consider[5]. Some conceptions they ought to have had about Him, as, for instance, that He is God, that He is Lord of all, that He made them, which were not, that He exerciseth a Providence, that He careth for them. For these things are the Glory of God. To whom then did they ascribe it? Not[6] to men but to an image made like corruptible man. Neither did they stop here, but even dropped down to the brutes, or rather to the images of these. But consider, I pray, the wisdom of Paul, how he has taken the two extremes, God the Highest, and creeping things the lowest: or rather, not the creeping things but the images of these; that he might clearly shew their evident madness. For what knowledge they ought to have had concerning Him who is incomparably more excellent than all, with that they in-

[1] So 5 Mss. S. a blow

[2] 5 Mss. omit somewhat else inst.

[3] So 5 Mss. S. all such are

[4] ἰφυάξ, 4 Mss. feneed themselves ἰφυάξατο

[5] 4 Mss. omit with &c.

[6] 4 Mss. add even omit corruptible.

vested what was incomparably more worthless than all. But what has this to do with the philosophers, a man may say. To them especially belongs all[1] I have said to do with them. For they have the Egyptians who were the inventors of these things to their masters. And Plato, who is thought more reverend than the rest of them, glories in these masters. And his master is in a stupid awe of these idols, for he it is that bids them[2] sacrifice a cock to Esculapius[c]. Here one may see images of these beasts, and creeping things, and Apollo and Bacchus worshipped along with the creeping things. And some of the philosophers lifted up to Heaven bulls, and scorpions, and dragons, and all the rest of that vanity. For in all parts did the devil zealously strive to bring men down before the images of creeping things, and to range beneath the most senseless of all things those[3], whom God hath willed to lift up above the heavens. And it is not from this only, but also from other grounds, that you will see their chief man to come under the remarks now made. For having made a collection of the poets, and having said that we should believe them upon matters relating to God, as having accurate knowledge, he has nothing else to bring forward but a tissue of these absurdities, and then says, that this utterly ludicrous trifling is to be held for true[d].

Rom. 1, 24.

[1] 2 Mss. most of all belongs what

[2] his last words Phædo.

[3] 5 Mss. and S. in M. him

[c] Thus Tert. Ap. 46. Lact. iii. 20. Origen cont. Cels. vi. c. 4. quotes this as shewing the Philosophers guilty of St. Paul's charge, at the same time speaking of Socrates' previous discourse as 'what God had shewn them;' the note of Spencer, Ed. Ben. i. 631. quotes an allegorical explanation. Theodoret. Græc. Aff. Cur. Dis. vii. de Sacr. says it was done to disprove the charge of Atheism.

1 Ms. gives the following words. Where the images of these brutes and insects are, all these are found to resort; and one may see Apollo, &c. the text seems corrupt.

[d] Greek Philosophy is here treated as attempting to rival the Gospel. The Fathers who most value what is true in it, as Clement of Alexandria and Justin Martyr, speak of it as from partial Divine Light, and use it against the false; as Cl. A. Str. 1. recommends the study of it for subordinate knowledge, and Cohort. ad Gr. quotes Heathens against the mythology, whose authors he considers led by demons to deceive men. So too Justin, Ap. i. 46. allows Heathens a partaking of the Λόγος, and 20, a partial knowledge of truth, and 20, 55, 58, 62, &c. refers idol rites to the demons. St. Augustin. de Civ. Dei, viii. 10. and elsewhere, gives a fair estimate of Gentile Philosophy. The Apostolical Constitutions, l. i. c. 6. forbid studying heathen books. Cotelerius in his note quotes on the same side, l. ii. c. 61. recog. x. 15. 42. Isid. Sent. iii. 13. &c. and the blame cast on Origen by many. On the other side, Tert. de Idol. c. 10. who however only defends learning in heathen schools, rather than Christians should conform to heathen customs as teachers. Origen. Philocal. c. 13. Greg. Naz. Or. 20. Hieron. ep. 84. ad Magnum Oratorem. Greg. Papa. ad 1 Reg. xiii. 19, 20. Theod. H. E. iv. 26. as checking excess in such studies, Greg. ad Desiderium, l. ix. Ep. 48. Hier. adv. Luciferianos, c. 5. Ep. 61. c. 1. Cassian. Coll. xiv. c. 12. &c.

HOMIL. III.

Ver. 24. *Wherefore also God gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves.*

Hence he shews, that even of the perversion of the laws it was ungodliness which was the cause, but He *gave them up*, here is, let them alone. For as he that hath the command in an army, if upon the battle lying heavy upon him he retreat and go away, gives up his soldiers to the enemies, not by thrusting them himself, but by stripping them of his own assistance. Thus too did God leave those that were not minded to receive what cometh from Him, but were the first to bound off from Him, though Himself having wholly fulfilled His own part. But consider; He set before them, for a form of doctrine, the world; He gave them reason, and an understanding capable of perceiving what was needful. None of these things did the men of that day use unto salvation, but they perverted to the opposite what they had received. What was to be done then? to drag them by compulsion and force? But this were not to make them virtuous. It remained then[1] for Him to leave them alone, and this He did too, that in this way, if by no other, having by trial come to know the things they lusted after, they might flee from what was so shameful. For if any that was a king's son, dishonouring his father, should choose to be with robbers and murderers, and them that break up tombs, and prefer their doings to his father's house; the father leaves him, say, so that by actual trial, he may learn the extravagance of his own madness. But how comes he to mention no other sin, as murder, for instance, or covetousness, or other such besides, but only unchasteness? He seems to me to hint at his audience at the time, and those who were to receive the Epistle. *To uncleanness, to dishonour their own bodies between themselves.*

[1] 4 Mss. δὴ

[2] 3 Mss. add δικότως, and with reason.

Note the emphasis here, as it is most severe. For they stood not in need of any others, it means, to do insolent violence to them, but the very treatment the enemies would have shewn them, this they did to themselves. And then, taking up the charge again, he says,

Ver. 25. *Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.*

Things which were matter for utter scorn, he puts down

specially; but what seemed of a graver cast than the rest, in general terms, and by all he shews, that serving the creature is Grecian. And see how he makes his assertion plain, for he does not say, barely, *they served the creature*, but, *more than the Creator;* thus every where giving fresh force to the charge, and, by the comparison, taking from them all ground of mitigation. *Who is blessed for ever. Amen.* But by this, he means, He was not any whit injured. For Himself abideth[1] *blessed for ever.* Here he shews, that it was not in self-defence that He left them alone, inasmuch as He suffered nothing Himself. For even if they treated Him insolently, yet He was not insolently treated, neither was any scathe done to the bearings of His glory, but He abideth continually blessed. For if it often happen, that man through philosophy would not feel the insults men offered him, much less would God, the imperishable and unalterable Nature, the unchangeable and immovable Glory.

Rom. 1, 25.

[1] 4 Mss. μένει Sav. μὲν

For men are in this very respect made like unto God[e], when they do not feel what is inflicted by them, who would do them despite, and are neither insulted of others who insult them, nor beaten of them when beating them, nor made scorn of when they make scorn of them. And how in the nature of things can this be; it may be said. It is so, yea most certainly it is possible, when thou art not vexed at what is done. And how, it may be said, is it possible not to be vexed? [2]How is it then that you can be vexed? Tell me now, if your little child were to insult you, would you then reckon the insult an insult? What, but would you be vexed? Surely not. But and if you were to be vexed, would you not then be ridiculous? Thus too let us then get to feel disposed towards our neighbours, and then we shall have no sense of displeasure. For they that insult us are more senseless than children. Neither let us even seek to be free from insults, but when we are insulted let us bear it nobly[3]. For this is the only secure honour. But why so? Because this you are master of, but that, another person.

[2] 3 Mss. ὑλῶς S. πῶς

[3] 5 Mss. om. nobly

[e] Gr. g. Nyss. p. 724. ἐπεὶ ἄπαθείς τὸ συναφείας ἀποσχοινίζεται. Θείων ὁ ἐν πάθει ὢν τῆς πρὸς τὸ Θεῖον

HOMIL. III. Do you not see the adamant reverberating the blows it receives. But nature, you will say, gives it this property. Yet you too have it in your power to become by free choice such, as that happens to be by nature. How? do you not know of the children in the furnace that were not burned? and Daniel, who in the den suffered no harm? This may even now come to pass. There stand by us too lions, anger and lust, with fearful teeth tearing asunder him that falleth among them. Become then like that[1] Daniel, and let not these affections fasten their fangs into thy soul. But he, they say, had the whole *power* of grace to work with him. Truly said. It was because the acts[f] of free-will led the way thereto. So that if we be willing to train ourselves to a like character, even now the grace is at hand. And even though the brutes be an hungred, yet will they not touch thy sides. For if at the sight of a servant's body they were abashed, when they have seen the members of Christ, (and this is what we believers are,) how shall they do else than be still? Yet if they shall not be still, it is owing to the fault of those cast among them. For indeed many spend largely upon these lions, by keeping harlots, breaking through marriages, taking vengeance upon enemies. And so before ever they come to the bottom of the den they get torn in pieces. But with Daniel this did not so happen, neither yet would it with us, if we were so minded, but even a greater thing would take place than what then happened. For the lions hurt not him[2]; and if we be sober-minded, then will they that hurt us even profit us. Thus then did Paul grow bright out of those that thwarted him and plotted against him, thus Job out of those many scourges, thus Jeremy out of the miry pit, thus Noah out of the flood, thus Abel out of the treachery, thus Moses out of the blood-thirsty Jews, thus Elisha, thus each of the worthies of old, not out of relaxedness and softness, but out of tribulations and trials, came to be attired with their bright crowns. Wherefore also Christ, inasmuch as He knew this to be the groundwork of a good report, said to His disciples, *In the world ye shall have tribulation*, John 16, 33.

Plato Rep. viii.

[1] ἐκεῖνον 3 Mss.

[2] so 5 Mss. S. there

[f] τὰ τῆς προ. i. e. his fastings, &c. St. Ephrem notes that it was not the miracles which were supernatural, but the grace of the doers thereof, in Nat. Dom. ix. t. 2. p. 427. f.

but be of good cheer, I have overcome the world. What then, they will say, Have not many been turned to flight by these terrors? Yes, but that was not of the nature of temptation, but of their own remissness. But He that *with the temptation maketh also an escape, so that ye may be able to bear it,* may He stand by all of[1] us, and reach forth His hand, that being gloriously proclaimed victorious we may attain to the everlasting crowns, through the grace and love towards man of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Ghost, for ever and ever. Amen.

Rom. 1, 25.

1 Cor. 10, 13.

[1] 4 Mss. By us

[2] 25 Mss. add the rest

HOMILY IV.

ROM. i. 26, 27.

HOMIL. IV. *For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another.*

ALL these affections then were vile, but chiefly the mad lust after males; for the soul is more the sufferer in sins, and more dishonoured, than the body in diseases. But behold how here too, as in the case of the doctrines, he deprives them of excuse, by saying of the women, that *they changed the natural use*. For no one, he means, can say that it was by being hindered of legitimate intercourse that they came to this pass, or that it was from having no means to fulfil their desire that they were driven into this monstrous insaneness. For the changing implies possession. Which also when discoursing upon the doctrines he said, *They changed the truth of God for a lie*. And with regard to the men again, he shews the same thing by saying, *Leaving the natural use of the woman*. And in a like way with those, these he also puts out of all means of defending themselves by charging them not only that they had the means of gratification, and left that which they had, and went after another, but that having dishonoured that which was natural, they ran after that which was contrary to nature. But that which is contrary to nature hath in it an irksomeness and displeasingness, so that they could not fairly allege even pleasure. For genuine pleasure is that which is according

to nature. But when God hath left one, then all things are turned upside down. And thus not only was their doctrine Satanical, but their life too was diabolical. Therefore when he was discoursing of their doctrines, he put before them the world and man's understanding, telling them that, by the judgment afforded them by God, they might through the things which are seen, have been led as by the hand to the Creator, and then[1], by not willing to do so, they remained inexcusable. Here in the place of the world he sets the pleasure according to nature, which they would have enjoyed with more sense of security and greater glad-heartedness, and so have been far removed from shameful deeds. But they would not; whence they are quite out of the pale of pardon, and have done an insult to nature itself. And a yet more disgraceful thing than these is it, when even the women seek after these intercourses, who ought to have more sense of shame than men. And here too the judgment of Paul is worthy of admiration, how having fallen upon two opposite matters he accomplishes them both with all exactness. For he wished both to speak chastely and to sting the hearer. Now both these things were not in his power to do[a], but one hindered the other. For if you speak chastely you shall not be able to bear hard upon the hearer. But if you are minded to touch him to the quick, you are forced to lay the naked facts before him in plain terms. But his discreet and holy soul was able to do both with exactness, and by naming nature has at once given additional force to his accusation, and also used this as a sort of veil, to keep the chasteness of his description. And next, having reproached the women first, he goes on to the men also, and says, *And likewise also the men leaving the natural use of the woman.* Which is an evident proof of the last degree of corruptness, when both sexes are abandoned, and both he that was ordained to be the instructor of the woman, and she who was bid to become an helpmate to the man, work the deeds of enemies against one another. And reflect too how significantly he uses his words. For he does not say that were enamoured of, and lusted after one another, but, *they burned in their lust one toward another.*

Rom. 1, 26.27.

[1] 2 Mss. but by

[a] 3 Mss. ταῦτα δὲ (βουλομένῳ) ἀμφότερα οὐκ ἐνὸν (κατορθοῦν). (Sav. ἐνῆν) but in these one cannot succeed merely by wishing it.

HOMIL. IV. You see that the whole of desire comes of an exorbitancy which endureth not to abide within its proper limits. For every thing which transgresseth the laws by God appointed, lusteth after monstrous things and not those which be lawful. For as many oftentimes having left the desire of food get to feed upon earth and small[b] stones, and others being possessed by exeessive thirst often long even for mire. Thus these also ran into this ebullition of lawless love. But if you say, and whenee came this intensity of lust? It was from the desertion of God[c]: and whenee is the desertion of God? from the lawlessness of them that left Him; *men with men working that which is unseemly.* Do not, he means, because you have heard that they *burned*, suppose that the evil was only in desire. For the greater part of it came of their luxuriousness, which also kindled into flame their lust. And this is why he did not say being swept along or being overtaken[d], an expression he uses elsewhere; but what? *working.* They made a business of the sin, and not only a business, but even one zealously followed up. And he called it not lust, but that which is unseemly, and that properly[e]. For they both dishonoured nature, and trampled on the laws. And see the great confusion which fell out on both sides. For not only was the head turned downwards but the feet too were upwards, and they beeame enemies to themselves and to one another, bringing in a pernieious kind of strife, and one even more lawless than any civil war, and one rife in divisions, and of varied form. For they divided this into four empty[1] and lawless kinds. Sinee this war[2] was not twofold or threefold, but even fourfold. Consider then. It was meet, that the twain should be one, I mean the woman and the man. For *the twain*, it says, *shall be one flesh*. But this the desire of intereourse effeeted, and united the sexes to one another. This desire the devil having taken away, and having turned the eourse thereof

[1] 4 Mss. new

[2] 3 Mss. Whence it Gen. 2, 24.

[b] *μικρὰς*, Mss. the fem. is used of jewels. The Translator once had some earth which the natives of Mozambique eat in this way: it becomes a dram to them, its *taste* is like magnesia with iron, which last would give it a stimulant property. There are some other instances, but cases of madness are perhaps intended.

[c] 3 Mss. I should say, and if you ask I shall answer you again.

[d] Gal. 6, 1. *προληφθέντες*, but 5 Mss. *παραλ.*

[e] *κυρίως*. perhaps 'as by name.'

into another fashion, he thus sundered the sexes from one another, and made the one to become two parts in opposition to the law of God. For it says, *the two shall be one flesh;* but he divided the one flesh into two: here then is one war. Again, these same two parts he provoked to war both against themselves and against one another. For even women again abused women, and not men only. And the men stood against one another, and against the female sex, as happens in a battle by night. You see a second and third war, and a fourth and fifth; for[1] there is also another, for beside what have been mentioned they also behaved lawlessly against nature itself. For when the Devil saw that this desire it is, principally, which draws the sexes together, he was bent on cutting through the tie, so as to destroy the race, not only by their not copulating lawfully, but also by their being stirred up to war, and in sedition against one another. Rom. 1, 26.27.

[1] 1 Ms. γὰρ

And receiving in themselves that recompense of their error which was meet. See how he goes again to the fountain head of the evil, namely, the ungodliness of their doctrines, and this he says is a reward of that lawlessness. For since in speaking of hell and punishment it seemed he would not at present be credible to the ungodly, and deliberate choosers of such a life, but even scorned, he shews that this[2] punishment was in the pleasure itself[3]. But if they perceive it not, but are still pleased, be not amazed. For even they that are mad, and are afflicted with phrenzy, while doing themselves much injury and making themselves such objects of compassion, that others weep over them, themselves smile and revel over what has happened. Yet we do not only for this not say that they are quit of punishment, but for this very reason are under a more grievous vengeance, in that they are unconscious of the plight they are in. For it is not the disordered but those who are sound whose votes one has to gain. Yet of old the matter seemed even to be a law[f], and a certain lawgiver among them bade the domestic slaves

[2] so Plato Theæt. §. 86.

[3] 4 Mss. the punishment is this

[f] See Müller's Dorians, l. iv. c. 4. §. 6. where it is shewn that this change is more than exaggerated from confounding earlier times with later, Aristotle, Pol. ii. and Plato, Leg. i. 636. accuse the Lacedæmonians in like manner, but see Xen. de Rep. Lac. ii. 13. Ælian. V. H. iii. I. 12. and other writers quoted by Müller. That there was however a fearful prevalence of this vice among the heathen cannot be disputed.

HOMIL. IV. neither to use unguents when dry [1] nor to keep youths, giving the free this place of honour, or rather of shamefulness. Yet they, however, did not think the thing any disgrace, but as being a grand privilege, and one too great for slaves, they permitted it to the free alone. And this did the Athenian people, the wisest of people, do, and Solon who is so great amongst them. And sundry other books of the philosophers may one see full of this disease. But we do not therefore say that the thing was made lawful, but that they who received this law were pitiable, and objects for many tears. For these are treated in the same way as women that play the whore. Or rather their plight is more miserable. For in the case of the one the intercourse, even if lawless, is yet according to nature: but this is both lawless and contrary to nature. For even if there were no hell, and no punishment had been threatened, this were worse than any punishment. Yet if you say 'they found pleasure in it,' you tell me what adds to the vengeance. For suppose I were to see a person running naked, with his body all besmeared with mire, and yet not covering himself, but exulting in it, I should not rejoice with him, but should rather bewail that he did not even perceive that he was doing shamefully. But that I may shew the atrocity in a yet clearer light, bear with me in one more example. Now if any one condemned a virgin to live in close dens [2], and to have intercourse with unreasoning brutes, and then she was pleased with such intercourse, would she not for this be a worthy object of tears, as being unable to be freed from this misery owing to her not even perceiving the misery? It is plain surely to every one. But if that were a grievous thing, thus neither is this less so than that. For to be insulted by one's own kinsmen is more piteous than to be so by strangers: these I say [3] are even worse than murderers: since to die even is better than to live under such insolency. For the murderer dissevers the soul from the body, but this man ruins the soul with the body. And name what sin you will, none will you mention equal to this lawlessness. And if they that suffer such things perceived them, they would accept ten thousand deaths so they might not suffer this evil. For there is not, there surely is not, a more [4] grievous

[1] i. e. except in bathing

[2] θαλαμιευομένην

[3] 4 Mss. I consider

[4] so 4 Mss. S. adds irrational and a more

evil than this insolent dealing. For if when discoursing about fornication Paul said, that *Every sin which a man doeth is without the body, but he that committeth fornication sinneth against his own body;* what shall we say of this madness, which is so much worse than fornication as cannot even be expressed. For I should not only say that thou hast become a woman, but that thou hast lost thy manhood, and hast neither changed into that nature nor kept that which thou haddest, but thou hast been a traitor to either of them, and deserving both of men and women to be driven out and stoned, as having wronged either sex. And that thou mayest learn what the real force of this is, if any one were to come and assure you that he would make you a dog instead of being a man, would you not flee from him as a plague? But, lo! thou hast not made thyself a dog out of a man, but an animal more disgraceful than this. For this is useful unto service, but he that hath thus given himself up is serviceable for nothing. Or again, if any one threatened to make men travail and be brought to bed, should we not be filled with indignation? But, lo! now they that have run into this fury have done more grievously by themselves. For it is not the same thing to change into the nature of women, as to continue a man and yet to have become a woman; or rather neither this nor that. But if you would know the enormity of the evil from other grounds, ask on what account the lawgivers punish them that make men eunuchs, and you will see that it is absolutely for no other reason than because they mutilate nature. And yet the injustice they do is nothing to this. For there have been those that were mutilated and were in many cases useful after their mutilation. But nothing can there be more worthless than a man who has pandered himself. For not the soul only, but the body also of one who hath been so treated, is disgraced, and deserves to be driven out every where. How many hells shall be enough for such? But if thou scoffest at hearing of hell and art unbelieving, remember that fire[g] of Sodom. For we have seen, surely we have seen, even in this present life, a semblance of hell. For since many would utterly

Rom. 1, 26. 27. 1 Cor. 6, 11.

g See St. Jude 7. 5 Mss. and believest not that fire, remember Sodom.

Homil. IV. disbelieve the things to come after the resurrection, hearing now of an eternal fire, God brings them to a right mind by things present. Such then is the burning of Sodom, and that conflagration! And they know it well that have been at the place, and have seen with their eyes that scourge divinely sent, and the effect of the lightnings from above. Consider
Jude 7. how great is that sin, to have forced hell to appear even before its time! For whereas many thought scorn of words, by deeds did God shew them the image thereof in a certain novel way. For that rain was unwonted, for that the intercourse was contrary to nature, and it deluged the land, since lust had done so with their souls. Wherefore also the rain was the opposite of the customary rain. Now not only did it fail to stir up the womb of the earth to the production of fruits, but has made it even useless for the reception of seed. For such was the intercourse of the men, making a body of this sort more worthless than the very land of Sodom. And what is there more detestable than a man who hath pandered himself, or what more execrable? Oh, what madness! Oh, what distraction! Whence came this lust lewdly revelling and making man's nature all that enemies could, or even worse than that, inasmuch as the soul is better than the body. Oh, ye that were more senseless than irrational creatures, and more shameless than dogs! for in no case does such intercourse take place with them, but nature acknowledgeth her own limits. But ye have even made your race dishonoured below things irrational, by such
[1] 4 Mss. add one another indignities[1] toward yourselves and one another. Whence then were these evils born? Of luxury; of not knowing God. For so soon as any have cast out the fear of Him, all that is good straightway goes to ruin.

Now, that this may not happen, let us keep clear before our eyes the fear of God. For nothing, surely nothing, so ruins a man as to slip from this anchor, as nothing saves so much as continually looking thereto. For if by having a man before our eyes we feel more backward at doing sins, and often even through feeling abashed at servants of a better stamp we keep from doing any thing amiss, consider what safety we shall enjoy by having God before our eyes! For in no case will the Devil attack us when so conditioned,

in that he would be labouring without profit. But should he see us wandering abroad, and going about without a bridle, by getting a beginning in ourselves he will be able to drive us off afterwards any whither. And as it happens with thoughtless servants at market, who leave the needful services which their masters have entrusted to them, and rivet themselves at a mere haphazard to those who fall in their way, and waste out their leisure there; this also we undergo when we depart from the commandments of God. For we presently get standing on, admiring riches, and beauty of person, and the other things which we have no business with, just as those servants attend to the beggars that do jugglers' feats, and then, arriving too late, have to be grievously beaten at home. And many pass the road set before them through following others, who are behaving in the same unseemly way. But let not us so do. For we have been sent to dispatch many affairs that are urgent. And if we leave those, and stand gaping at these useless things, all our time will be wasted in vain and to no profit, and we shall suffer the extreme of punishment. For if you wish yourself to be busy, you have whereat you ought to wonder, and[1] to gape all your days, things which are no subject for laughter, but for wondering and manifold praises. As he that admires things ridiculous, will himself[2] be such, and even worse than he that occasioneth the laughter. And that you may not fall into this, spring away from it forthwith. For why is it, pray, that you stand gaping and fluttering at sight of riches? What do you see so wonderful, and able to fix your eyes upon them? these gold-harnessed horses, these lackeys, partly savages, and partly eunuchs, and costly raiment, and the soul that is getting soft in all this, and the haughty brow, and the bustlings, and the noise? And wherein do these things deserve wonder? what are they better than the beggars that dance and pipe in the market-place? For these too being taken with a sore famine of virtue, dance a dance more ridiculous than theirs, led and carried round at one time to costly tables, at another to the lodgings of prostitute women, and at another to swarms of flatterers and the host of hangers-on. But if they do wear gold, this is why they are the most pitiable.

Rom. 1, 27.

[1] 3 Mss. it is fitting

[2] often 5 Mss. and S. in m.

HOMIL. IV.

because the things which are nothing to them, are most[1] the subject of their eager desire. Do not now, I pray, look at their raiment, but open their soul, and consider if it is not full of countless wounds, and clad with rags, and destitute, and defenceless! What then is the use of this madness of show? for it were much better to be poor and living in virtue, than to be a king with wickedness; since the poor man in himself[2] enjoys all the delights of the soul, and doth not even perceive his outward poverty for his inward riches. But the king, luxurious in those things which do not at all belong to him, is punished in those things which are his most real concern, even the soul, the thoughts, and the conscience, which are to go away with him to the other world. Since then we know these things, let us lay aside the gilded raiment, let us take up virtue and the pleasure which comes thereof. For so, both here and hereafter, shall we come to enjoy great delights, and shall attain the promised blessings[3] through the grace and goodness towards mankind of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Spirit, for ever and ever. Amen.

[1] 5 Mss. S. rather

[2] 5 Mss. om. in himself

[3] 5 Mss omit this clause

HOMILY V.

Rom. i. 28.

Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Lest he should seem to be hinting at them by delaying in his discourse so long over the unnatural sin, he next passes on to other kinds of sins, and for this cause he carries on the whole of his discourse as of other persons. And as he always does when discoursing with believers about sins, and wishing to shew that they are to be avoided, he brings the Gentiles in, and says, *Not in the lust of concupiscence, even as the other Gentiles which know not God.* And again; *sorrow not, even as others which have no hope.* And so here too he shews that it was to them the sins belonged, and deprives them of all excuse. For he says, that their daring deeds came not of ignorance, but of practice. And this is why he did not say, 'and as they knew not;' but, *and as they did not like to retain God in their knowledge;* as much as to say, that the sin was one of a perverted determination of obstinacy, more than of a sudden ravishment, and shews that it was not the flesh (as some hereties say) but the mind[a], to which the sins of wicked lust belonged, and that it was thence the fount of the evils flowed. For since the mind is become undistinguishing, all else is then dragged out of course and overturned, when he is confounded that held the reins!

Rom. 1, 28.

1 Thess. 4, 5.

ibid. 13.

[a] 3 Mss. the evil mind and negligence (or self-will, ῥαθυμίας) to which the sins belonged. See S. Aug. Conf. b. 3. c. 16. h. 5. c. 18. b. 7. c. 4. Oxf. tr. pp. 40. 78. 100. &c.

HOMIL. V.

Ver. 29. *Being filled with all unrighteousness, wickedness, covetousness, maliciousness.*

See how every thing here is intensitive. For he says, *being filled*, and *with all*, and having named vice in general, he also further pursues the particulars, and these too in excess, saying, *Full of envy, murder*, for the latter of these comes from the former, as was shewn in Abel's case and Joseph's, and then after saying, *debate, deceit, malignity;*

Ver. 30. *Whisperers, backbiters, haters of God, despiteful.*

Then by classing the things which to many seem indifferent among his charges, he further strengthens his accusation, going up to the stronghold of their wickednesses, and styles them boasters. For even worse than sinning is it, even though sinning to be haughty-minded. Wherefore also he charges the Corinthians with it, saying, *Ye are puffed up.* For if in a good action he that puffs himself up loseth all, if any one do so among his sins, what vengeance is there of which he is not worthy, since such an one can not repent any more? Next, he says, *inventors of evil things;* shewing that they were not content with those already existing, but even invented others. And this again is like men that are full purposed and in earnest, not those that are hurried away and forced out of their course; and after particularizing their wickedness, and shewing that here too they stood against nature itself, (for he says, *disobedient to parents,*) he then goes on to the root of the pestilence, calling them,

1 Cor. 5, 2.

Ver. 31. *Without natural affection, implacable.*

For this Christ Himself also pronounces to be the cause of wickedness, saying, *When iniquity shall abound, the love of many shall wax cold.* This too St. Paul here says, calling them *covenant-breakers, without natural affection, implacable, unmerciful*, and shewing that they were traitors even to the gift of nature. For we have a sort of family feeling even by nature towards one another, which even beasts have got towards each other. *For every beast*, it says, *loveth his like, and every man his neighbour.* But these became more ferocious even than they. The disorder then which resulted to the world by evil doctrines, he proves to us by these witnesses, and clearly shews that the malady in either case

Mat. 24, 12.

Eccles. 13, 15.

came of the negligence of them that were disordered. He shews besides, what he did in the case of the doctrines, that they were here also deprived of all excuse; and so he says, Rom. 1, 32.

Ver. 32. *Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same*[1], *but have pleasure in them that do them.*

[1] so 4 Mss. S. themselves do

Having assumed two objections, he then in the first place removes them. For what reason have you to say, he means, that you knew not the things which ought to be done? At best, if you did not know, you are to blame in having left God who had instructed you. But now by many arguments we have shewn that you did know, and transgressed willingly. But are you drawn by passion? Why then do you both cooperate therewith and praise it? For they *not only do such things*, he says, *but have pleasure in them that do them*. Having then put the more grievous and the unpardonable sin first, that he might have done with it; (for he that praiseth the sin is far worse than even he that trespasseth;) having then put this the first, he by this method grapples more powerfully with him in the sequel, speaking on this wise.

Chap. II. ver. 1. *Therefore thou art inexcusable, O man; whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself.*

These things he says, with an aim at the rulers, inasmuch as that city then had the rule of the world put into its hands. He anticipated them therefore by saying, Thou art depriving thyself of defence, whoever thou mayest be; for when thou condemnest an adulterer, and thyself committest adultery, and[b] no man condemneth thee, in thy judgment upon the guilty person thou hast also passed sentence against thyself.

Ver. 2. *For*[2] *we are sure that the judgment of God is according to truth against them who commit such things.*

[2] γὰρ Ms.

For lest any should say, until now I have escaped, to

[b] 5 Mss. although. From the specimens given hitherto it will be seen in some measure how many various readings the Mss. supply, though many are omitted, or do not alter the translation: in future those only will be noticed which seem to affect the sense, and the text of Savile will be followed, except where another reading is clearly preferable.

Homil. V.

make him afraid, he says, that it is not so with God as it is here. For here one is punished, and another escapes while doing the same thing. But hereafter it is not so. That he that judgeth then knoweth the right, he has said: but whence he knoweth it, he hath not added; for it was superfluous. For in the case of ungodliness, he shews both that the ungodly was so even with a knowledge of God, and also whence he got that knowledge, namely, from the Creation. For inasmuch as it was not plain to all, he gave the cause also: but here he passes it over as a thing admitted. But when he says, *whosoever thou art that judgest*, he is not addressing himself to the rulers only, but to private individuals and subjects also. For all men, even if they have no chair of state, nor officials, nor stocks at command, yet even they judge those that offend in conversations and public meetings[2], and[3] by the vote of their conscience. And no one would venture to say, that the adulterer does not deserve punishment, but it is others, he says, they condemn, and not themselves, and for this cause he stands forth vehemently against them, and says,

[1] Plato in Theæt. et Phædon.

[2] Gr. κοινοῖς συλλόγοις S. mar. -ισμοῖς

[3] or and that.

Ver. 3. *And thinkest thou this*[4], *O man, that judgest those which do such things, and doest the same, that thou shalt escape the judgment of God?*

[4] 4 Mss. om. this

For since he had shewn the sin of the world to be great, from its doctrines, from its doings, and that *they did yet sin though wise*, and though they had the creation to lead them by the hand, and not by leaving God only, but also by choosing the images of creating things, and by their deserting, in spite of nature's drawings back, to the service of vice even[c] contrary to nature; he goes on next to shew, that they who do such things are punished too. He did indeed at once point out a punishment by mentioning their very practice. For *they receive*, he says, *in themselves that recompence of their error which was meet*. But as they do not perceive that, he mentions another also, which they stood most in fear of. And indeed already he chiefly pointed at this. For when he says, *That the judgment of God is according to truth*, he is speaking of no other than this.

[c] 4 Mss. καίτοι for καὶ τῷ and οὖσαν for εἶναι.

But he establishes the same again upon other further grounds, saying thus, *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?* Thou hast not been acquitted of thine own judgment, and wilt thou escape through God's? Who indeed would say this? And yet thou hast judged thyself[1]. But since the rigorousness of the judgment-court was such, and thou wert not able to spare even thyself, how should not God that cannot do amiss, and who is in the highest sense just, be much surer to do the same? But hast thou condemned thyself, and is God to approve of thee and praise thee? And how can this be reasonable? And all the while thou art highly deserving of a greater punishment, than he who is of thee condemned. For sinning merely, is not the same thing with falling again into the same sins you have chastised another for committing. See, how he has strengthened the charge? For if you, he means, punish a person, who has committed less sins, and yet are going to disgrace yourself, how shall not God cast you in your guilt, and condemn you more severely, as you commit the greater transgressions, and this too when He will never dishonour Himself, and you are already condemned by your own decisions. But if thou say, I know that I deserve punishment; yet through His long-suffering think slightingly of it, and art confident because thou dost not suffer punishment forthwith; this is a reason why thou oughtest to be afraid and tremble. For the fact that thou hast not yet suffered punishment, will not result in thy not suffering any punishment, but in thy suffering a more severe one if thou abidest unamended[d]. And so he goes on to say:

Rom. 2, 4.

[1] 3 Mss. and not been acquitted.

Ver. 4. *Or despisest thou the riches of His goodness and*

[d] Sav. οὐ γὰρ [εἰς τὸ] μὴ δοῦναι [δίκην, ἀλλ' εἰς τὸ δοῦναι] χαλεπωτέραν εἰ μένεις ἀδιόρθωτος ὤν. ἀναβάλλεται. ὃ μηδέποτε συμβήσεταί σοι. Ben. only adopt Savile's conjecture συμβήσηται, as if from Mss. 8 Mss. read εἰ μένεις ἀδιόρθωτος ὢν τὸ μηδέπω δοῦναι συμβήσεταί σοι. One of them omits the words in brackets. Savile's text would be, for it is not that thou shouldest not suffer any punishment, but that thou mayest suffer a worse if thou abidest unreformed, that He delayeth. which shall never befal thee. [Ben. which may it never befal thee.] But the sense of the Mss. is better, and their joint authority above that of Savile's text, especially in a suspected passage. See Brit. Crit. Apr. 1841, p. 346.

Homil. V.

forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

For after praising God's longsuffering, and shewing the gain thereof to be very great to them that heeded it, and this was the drawing sinners to repentance; he adds to the terror. For as to them, who avail themselves of it aright, it is a ground of safety; so to them that slight it, it is conducive to a greater vengeance. For this is the notion that goes about, that God doth not exact justice, because He is good and longsuffering! But in saying this, he would answer, you do but mention what will make the vengeance intenser. For God sheweth this goodness that you may get free from your sins, not that you may add to them. If then thou make not this use thereof, the judgment will be more fearful. Wherefore it is a chief ground for abstaining from sin, that God is longsuffering, and not for making the benefit a plea for obstinacy. For if He be longsuffering, He most certainly punisheth. Whence does this appear? from what is next said. For if the wickedness be great and the wicked have not been requited, it is absolutely necessary that they should be requited. For if men do not overlook these things, how should God make an oversight? And so from this point he introduces the subject of the judgment. For the fact of shewing that many who, if they repent not, are liable, yet still are not punished here, implies[1] with it necessarily the judgment, and that with increase. Wherefore he says,

[1] S. συνάγει δὲ Mss. συνισάγει.

Ver. 5. *But after thy hardness and impenitent heart treasurest up unto thyself wrath.*

For when a man is neither to be softened by goodness nor to be turned back by fear, what can be harder than such an one. For since he had shewed the goodness of God toward man, he next shews that[2] His vengeance is unbearable for one who is not to be turned to Him even by these means. And observe, with what propriety He uses the words! *Thou treasurest up unto thyself wrath*, he says, so making it plain what is certainly laid up, and shewing that it is not He that judgeth, but he that is condemned, who is the author of this. For he says, *thou treasurest up for thyself*, not God for thee. For He did all, whatsoever things were fitting, and created

[2] 5 Mss. om. he shews that

thee with a power to discern between good and what was not so, and shewed longsuffering over thee, and called thee to repentance, and threatened a fearful day, so by every means drawing thee to repentance. But if thou continuest unyielding, *thou treasurest up unto thyself wrath against the day of wrath and revelation of*[1] *the righteous judgment of God.* For lest on hearing of wrath thou shouldest think of any passion, he adds, *the righteous judgment of God.* And he said revelation with good reason, for then is this revealed when each man receives his desert. For here many men often annoy and practise harm to one without justice. But hereafter it is not so.

Rom. 2, 8.

[1] so Mat. Sav. and righteous

Ver. 6, 7. *Who will render to every man according to his deeds, to them who by patient continuance in well doing, &c.*

Since he had become awestriking and harsh by discoursing of the judgment and of the punishment that shall be, he does not forthwith, as one might expect, enter upon the vengeance, but turns his discourse to what was sweeter, to the recompense of good actions, saying, as follows,

Ver. 7. *To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life.*

Here also he awakens those who had drawn back during the trials, and shews that it is not right to trust in faith only. For it is deeds also into which that tribunal will enquire. But observe, how when he is discoursing about the things to come, he is unable to tell clearly the blessings, but speaketh of glory and honour. For in that they transcend all that man hath, he hath no image of them here to shew, but by those things which have a semblance of brightness among us, even by them he sets them before us as far as may be, by glory, by honour, by life. For these be what men earnestly strive after, yet are those things not these, but much better than these, inasmuch as they are incorruptible and immortal. See, how he has opened to us the doors toward the resurrection of the body by speaking of incorruptibility. For incorruptibility belongs to the corruptible body. Then, since this sufficed not, he added, glory and honour. For all of us are to rise incorruptible, but not all to glory, but some to punishment, and some to glory.

Ver. 8. *But unto them that are contentious,* he says.

HOMIL. V. Again, he deprives of excuse those that live in wickedness, and shews that it was from a kind of disputatiousness and carelessness that they fell into unrighteousness.

And do not obey the truth, but obey unrighteousness. See, here is another accusation again. For what defence could he set up, who fled from the light and chose the dark? And he does not say, who are 'compelled by,' 'lorded over by,' but who *obey unrighteousness*, that one may learn that the fall was one of free choice, the crime not of necessity.

[1] M. and 5 Mss. Indignation and wrath.

Ver. 9. [1] *Tribulation and anguish, upon every soul of man that doeth evil.*

That is, if a man be rich, if a consul, if the emperor himself, by none of them is the account of the judgment out-faced. Since in this dignities have no place. Having then shewn the exceeding greatness of the disease, and having added the cause that it was from the carelessness of the disordered, and finally, that destruction awaits them and that amendment is easy, in the punishment also he again gives the Jew the heavier lot. *Of the Jew first, and also of the Gentile.* For he that had enjoyed a larger share of instruction would also deserve to undergo a larger share of vengeance if doing lawlessly. And so the wiser or mightier men we are, the more are we punished if we sin. For if thou art rich, thou wilt have more money demanded of thee than of the poor; and if wiser than others, a stricter obedience; and if thou wert invested with authority, more shining acts of goodness; and so in the case of all the other things, thou wilt have to bring in measures proportioned to the power.

Ver. 10. *But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.*

What Jew does he here mean? or about what Gentiles is he discoursing? It is of those before Christ's coming. For his discourse had not hitherto come to the times of grace, but he was still dwelling upon the earlier times, so breaking down first from afar off and clearing away the separation between the Greek and the Jew, that when he should do this in the matter of grace he might no more seem to be devising some new and degrading view. For if in the earlier times when this Grace had not shone forth in such greatness,

when the estate of the Jews was solemn and renowned and glorious before all men, there was no difference, what could they say for themselves now after so great a display of grace. And this is why he establishes it with so great earnestness. For when the hearer has been informed that this held in the earlier times, much more will he receive it after the faith. But by Greeks he here means not them that worshipped idols, but them that adored God, that obeyed the law of nature, that strictly kept all things, save the Jewish observances, which contribute to piety, such as were Melchizedek and his[1], such as was Job, such as were the Ninevites, such as was Cornelius. Here then he is first breaking through the partition between the circumcision and the uncircumcision: and at a distance dissipates this distinction beforehand, so as to do it without being suspected, and to strike into it as compelled by another occasion, which is even a characteristic of his Apostolic wisdom. For if he had shewed it of the times of grace, what he said would have had a very suspicious look. But on relating the vice and wickedness[e] which possessed the world, to pass from that consecutively into the treatment of these points renders his teaching unsuspected. And that he means this, and for this purpose so put them together, is plain from hence: for if he were not intent upon effecting this, it were enough for him to have said, *According to thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath;* and then to have dropped this subject, since it would have been complete. But in that what he had in view was not to speak of the judgment to come only, but to shew also that the Jew had no advantage of such a Greek, and so was not to be haughty-spirited, he advances farther, and speaks[f] of them in order. But consider! He had put the hearer in fear, had sounded[g] over him the fearful day, had told him what an evil it is to be living in wickedness, had shewed him that no man sinneth of ignorance, nor with impunity, but that even though he suffer no punishment now, yet he certainly will suffer it: then he wishes to make good

Rom. 2, 10.

[1] οἱ περὶ

[e] 5 Mss. the vice which, &c. and how end the ways of wickedness.

[f] τάξει κέχρηται, see on v. 16.

[g] ἐπήχησεν, but S. in mar. and 6 Mss. ἐπιστίχισεν fenced him in by, or raised as a fort against him.

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next that the teaching of the Law was not a thing of great importance. For it is upon works that[1] punishment and reward depend, not upon circumcision and uncircumcision. Since then he had said, that the Gentile shall by no means go unpunished and had taken this for granted, and upon it had made good that he shall also be rewarded, he next shewed the Law and circumcision to be redundant. For it is the Jews that he is here chiefly opposing. For inasmuch as they were somewhat captiously disposed, first, of their haughtiness not deigning to be reckoned along with the Gentiles, and[2] secondly, thinking it ridiculous if the faith is to do away all sins; for this cause he accused the Gentiles first, in whose behalf he is speaking, that without suspicion and with boldness of speech he may attack the Jews. And then having come to the enquiry concerning future punishment, he shews that the Jew is so far from being at all profited by the Law, that he is even weighed down by it. And this was his drift some way back. For if the Gentile be on this score inexcusable, because when the creation led him on and his own reasonings he yet did not amend, much more were the Jew so, who besides these had the teaching of the Law also. Having then persuaded him to a ready admission of these reasonings, in the case of other men's sins, he now compels him even against his will to do so in the case of his own. And in order that what he says may be more readily allowed, he leads him forward with the better things also in view, speaking on this wise: *But glory and honour and peace to every man that worketh good, to the Jew first, and also to the Gentile.* For here whatever good things a man hath, he hath with many troubles[3], even if he be rich, if in power, if a king. For [4]though he be not at variance with others, yet is he often so with himself, and has abundant war in his own thoughts. But there it is no such thing, but all is still and void of trouble, and in possession of true peace. Having then made good from what was said above, that they too which have not the Law are to enjoy the same blessings, he adds his reason in the following words:

[1] 5 Mss. both

[2] א 3 Mss.

[3] 5 Mss. with wars

[4] 3 Mss. add for

Ver. 11. *For there is no respect of persons with God.*

For when he says that Jew and Gentile are punished if

they sin, he needs no reasonings: but when he wants to prove that the Gentile is honoured also, he then needs a foundation for it also; as it seemed wonderful and extravagant if he who had heard neither Law nor Prophets, were to be honoured upon his working good. And this is why (as I also said before) he exercises their hearing in the times before grace, that he might afterwards more treatably bring in, along with the faith, the acquiescence in these things also. For here he is not at all suspected, as seeming not to be making his own point good. Having then said, *Glory and honour and peace to every man that worketh good, to the Jew first, and also to the Gentile*, he adds, *For there is no respect of persons with God.* Wonderful! What more than victory has he gained! For he shews, by reducing it to an absurdity, that it was not meet with God that it should be otherwise. For it would then be a case of respecting of persons. But of such character God is not. And he does not say, 'for if this were not so, God would be a respecter of persons,' but with more of dignity, *For there is no respect of persons with God.* That it is not quality of persons, but difference of actions, which He maketh inquisition for. By so saying he shews that it was not in actions but in persons only that the Jew differed from the Gentile. The consequence of this would be thus expressed; For it is not because one is a Jew and the other a Gentile, that one is honoured and the other disgraced, but it is from the works that either treatment comes. But he does not say so, since it would have roused the anger of the Jew, but he sets down something more, so bringing their haughty spirit yet lower, and quelling it for the admission of the other. But what is this? The next position.

Rom. 2, 12.

Ver. 12. *For as many*, he says, *as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.*

For here, as I said before, he shews not only the equality of the Jew and the Gentile, but that the Jew was even much burdened by the gift of the Law. For the Gentile is judged without law. But this 'without' law' here expresses not the worse plight but the easier, that is, he has not the Law to accuse him. For 'without law,' (that is, without the

'Gr. lawlessly

Homil. V. condemnation arising from it,) is he condemned solely from the reasonings of nature, but the Jew, *in the Law*, that is, with nature and the Law too to accuse him. For the greater the attention he enjoyed, the greater the punishment he will suffer. See how he urges on the Jews their greater need of a speedy recourse to grace! For in that they said, they needed not grace, being justified by the Law alone[1], he shews that they need it more than the Gentiles, considering they are more liable to be punished. Then he adds another reason again, and so farther contends for what has been said.

[1] 5 Mss. om. alone

Ver. 13. *For not the hearers of the law are just before God.*

Well doth he add 'before God;' for haply before men they may be able to appear dignified and to vaunt great things, but before God it is quite otherwise—the doers of the Law alone are justified. You see with what advantage he combats, by turning what they said to an opposite bearing. For if it is by the Law you deem that you shall be saved, in this respect, saith he, the Gentile will stand before you, when seen to be a doer of what is written in the Law. And how is it possible (one may say) for one who hath not heard to be a doer? Not this only, he says, is possible, but what is much more even than this. For not only is it possible without hearing to be a doer, but even with hearing not to be so. Which last thing he makes plainer, and that with a greater advantage over them, when he says, *Thou that teachest another, teachest thou not thyself?* But here he is still making the former point good.

Rom. 2, 21.

Ver. 14. *For when the Gentiles*, he says, *which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.*

I am not, he means, rejecting the Law, but even on this score I justify the Gentiles. You see how when undermining the conceit of Judaism, he giveth no handle against himself as vilifying the Law, but on the contrary by extolling it and shewing its greatness he so makes good his whole position. But when he saith *by nature*, he means by the reasonings of nature. And he shews that others are better

than they, and, what is more, better for this, that they have not received the law, and have not that wherein the Jews seem to have an advantage over them. On this ground then he means they are to be admired, because they required not a Law, and yet exhibited all the doings of the Law, having the works, not the letters, graven upon their minds. For this is what he says, Rom. 2, 16.

Ver. 15. *Which shew the work of the Law written in their hearts, their*[1] *conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.*

[1] αὐτῶν 6 Mss. Sav. αὐτοῖς

Ver. 16. *In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.*

See how he again puts that day before them, and brings it close to them, battering down their conceit, and shewing, that those were to be the rather honoured who without the Law strove earnestly to fulfil the things of the Law. But what is most to be marvelled at in the discretion of the Apostle, it is worth while to mention now. For having shewn, from the grounds given, that the Gentile is greater than the Jew; in the inference, and the conclusion of his reasoning, he does not state it, in order not to be grating to the Jews. But to make what I have said clearly, I will give the very words of the Apostle. For after saying, that it is not the hearers of the Law, but the doers of the Law, that shall be justified, it followed to say, *for when the Gentiles, which have not the Law, do by nature the things contained in the Law*, they are much better than those who are instructed by the Law. But this he does not say, but he stays at the encomium of the Gentiles, and does not yet awhile carry on his discourse by way of comparison, that so at least the Jew may receive what is said. And so he does not word it as I was doing, but how? *For when the Gentiles, which have not the law, do by nature the things contained in the law, these, not having the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness.* For the conscience and reason doth suffice in the Law's stead. By this he shewed, first, that God made man inde-

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pendent[g], so as to be able to choose virtue and to avoid vice. And be not surprised that he proves this point, not once or twice, but several times. For this topic was very needful for him to prove owing to those who say, Why ever is it, that Christ came but now? And where in times before was this mighty scheme of Providence? Now it is these that he is at present beating off by the way, when he shews that even in former times, and before the Law was given, the human race[1] fully enjoyed the care of Providence. For *that which may be known of God was manifest in them*, and they knew what was good; and what bad, by means whereof they judged others, which he reproaches them with, when he says, *wherein thou judgest another, thou condemnest thyself.* But in the case of the Jews, besides what has been mentioned, there was the Law, and not reason or conscience only. And why does he put the words *accusing or else excusing?* Because, if they have a Law written, and shew the work of it in them, how comes reason to be able to accuse them still? But he is not any longer speaking of them only[h] in the word *accusing*, but also of mankind[2] universally. For then our reasonings stand up, some accusing and some excusing. And at that tribunal a man needeth not other accuser. Then to add to their fear, he does not say the sins of men, but the secrets of men. For since he said, *Thinkest thou, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God;* that thou mayest not expect such a sentence as thou passest thyself, but mayest know, that that of God is far more exact than thine own, he brings in, *the secrets of men*, and

[1] Gr. nature.

[2] Gr. the nature.

[g] αὐτάρκης, writing before the Pelagian controversy, he does not notice the distinction between a sufficiency of knowledge, &c. and a supply of grace which must be presupposed. See Aug. ad Dardanum, Ep. 188. al. 143. c. 11, 12. See also De C. D. x. c. 29. and 32. Conc. Araus. A.D. 529. cap. 19. Labbe IV. 1670. B. declares grace needed even before the fall, much more after. See Bp. Bull on the state of man before the fall, Works, II. also Vinc. Lir. c. 24. The question is here whether men had means to attain salvation. It is taken for granted they had power given them to choose the right, but whether in the way of nature or of grace it is not defined. The grace given to Christians was always regarded as so distinct from and superior to every thing granted to Jews or Heathens, that it was difficult to speak of the manner in which they received Divine assistance. But the gift spoken of by Justin Martyr, Ap. i. 13. is clearly supernatural. See also St. Basil, Const. Mon. 16. vol. 2. p. 559. B. and Macarius, Hom. 56.

[h] 1 Ms. for τὸ κατηγορούντων reads τῶν κατορθούντων, of those only who do well. 2. τῶν κατηγ. . . . one νόμον for μόνον.

adds, *through Jesus Christ according to my Gospel.* For men sit in judgment upon overt acts alone. And above too he spake of the Father alone, but as soon as he had crushed them with fear, he brought in the mention of Christ also. But he does not do barely this, but even here, after having made mention of the Father, he so introduceth Him. And by the same things [1] he raises the dignity of his preaching. For this preaching, he means, openly speaks out what nature shewed by anticipation. Do you see with what wisdom he has bound them both to the Gospel and to Christ, and demonstrated that our affairs come not here to a stand, but travel further. And this he made good before also, when he said, *thou treasurest up to thyself wrath against the day of wrath:* and here again, *God shall judge the secrets of men.*

Rom. 2, 16.

[1] So 6 Mss. S. by Them

Now let each man enter into his own conscience, and reckoning up his transgressions, let him call himself to a strict account, that we be not condemned with the world. For fearful is that court, awful the tribunal, full of trembling the accounts, a river of fire rolls along [2]. *A brother doth not redeem: shall man redeem?* Call then to mind what is said in the Gospel, of the Angels running to and fro, of the bridechamber being opened, of the lamps which are [3] extinguished, of the powers which drag to the flames. And consider this, that if a secret deed of any one of us were brought forth into the midst, to-day, before the Church only, what prayer [4] to perish, and to have the earth gape for him, would he not offer, rather than have so many witnesses of his wickedness? How then shall we feel, when, before the whole world, all things are brought into the midst, in such a theatre, so bright and open, with both those known and those unknown to us seeing into every thing? But alas! wherewith am I forced to affright you! with men's estimation! when I ought to use the fear of God, and your self-condemnation [5]. For what, pray, is to become of us then when bound [6], and gnashing our teeth, we are led away to the outer darkness? Or, rather, what shall we do (and this is the most fearful thought of all) when we [7] offend God. For if any one have sense and reason, he has already endured a hell when he is out of sight of God. But since

[2] Ἅλλεται. Ps. 49, 8. LXX.

[3] So 6 Mss. S. are not

[4] 4 Mss. πῶς ἂν οὐκ S. how would he pray

[5] 6 Mss. His con-

[6] 4 Mss. hand and foot

[7] προσκρούσωμεν

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this doth not pain, he therefore threatened fire. For we ought to smart not when we are punished, but when we sin. Thus listen to Paul wailing and lamenting over sins, for which he was not to be punished. For *I am not meet*, he says, *to be called an Apostle, because I persecuted the Church*. Hear[1] also David, when he is set free from the punishment, yet, as thinking that he had offended God, calling vengeance down upon himself, and saying, *Let thy hand be upon me and upon my father's house*. For to have offended God is more distressing than to be punished. But now we are so wretchedly disposed, that, were there no fear of hell, we should not even choose readily to do any good thing. Wherefore were it for nothing else, yet for this at least, we should deserve hell, because we fear hell more than Christ. But not so the blessed Paul, but contrariwise. But since we feel otherwise, for this reason are we condemned to hell: since, did we but love Christ as we should love Him, we should have known that to offend Him we love were more painful than hell. But since we love Him not, we know not the greatness of His punishment. And this is what I bewail and grieve over the most! And yet what has God not done, to be beloved of us? What hath He not devised? What hath He omitted? We insulted Him, when[2] He had not wronged us in aught, but had even benefitted us with blessings countless and unspeakable. We have turned aside from Him when calling and drawing us to Him by all ways, yet hath He not even upon this punished us, but hath run Himself unto us, and held us back, when fleeing, and we have shaken Him off and leaped away to the Devil. And not even on this hath He stood aloof, but hath sent numberless messengers to call us to Him again, Prophets, Angels, Patriarchs: and we have not only not received the embassy, but have even insulted those that came. But not even for this did He spew us out of His mouth, but like those slighted lovers that be very earnest, He went round beseeching all, the heaven, the earth, Jeremiah, Michaiah, and that not that He might weigh us down, but that He might speak in behalf of His own ways; and along with the Prophets He went also Himself to those that turned aside from Him, being ready to submit

1 Cor. 15, 9.

[1] γοῦν om. 6 Mss.

2 Sam. 24, 17.

[2] S. μηδὲν 5 Mss. οὐδὲν who had not

to examination, and deigning to condescend to a conference, and drawing them that were deaf to every appeal into a disputation with Himself. For He saith, *O my people, what have I done unto thee, and wherein have I wearied thee? Answer me.* After all this we killed the Prophets, we stoned them, we did them other cruel wrongs[1] without number. What then? In their place He sent no longer Prophets, no longer Angels, no longer Patriarchs, but the Son Himself. The Son[2] too was killed when He had come, and yet not even then did He quench His love, but kindled it even more, and keepeth on beseeching us, after that His own Son was killed, and entreating us, and doing all things to turn us unto Himself. And Paul crieth aloud, saying, *Now then we are ambassadors for Christ, as though God did beseech you by us: be ye reconciled to God.* None of these things however reconciled us. Yet not even then did He leave us, but keeps on both threatening hell, and promising the kingdom, that so at least He may get us drawn unto Him. But we be still in an insensible mood. What could be worse than this brutishness? For had a man done these things, should we not many times over have let ourselves become slaves to him[3]? But God when doing so we turn us away from! O what listlessness! O what unfeelingness! We that live continually in sins and wickednesses, if we happen to do any little good, like unfeeling domestics, with what a niggardly spirit do we exact it, and how particular are we about the recompense made, if what we have done has any recompense to come of it. And yet the recompense is the greater if you do it without any hope of reward. Why saying all this, and making exact reckoning, is language fitter for an hireling than a domestic of willing mind. For we ought to do every thing for Christ's sake, not for the reward, but for Him[4]. For this also was why He threatened hell and promised the kingdom, that He might be loved of us. Let us then so love Him as we ought to love Him. For this is the great reward, this is royalty and pleasure, this is enjoyment, and glory, and honour, this is light, this is the great happiness, which language cannot set before us, nor mind conceive. Yet indeed I do not know how I was led so far in this way of speaking, and came to be exhorting

Rom. 2, 16.

Mic. 6, 3.

[1] 5 Mss. δεινὰ S. κακὰ in text.

[2] 5 Mss. He too

2 Cor. 5, 20.

[3] 6 Mss. αὐτῷ S. αὐτοῦ

[4] 6 Mss. and S. mar. add but for Him

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men who do not even think slightly of power and glory here for Christ's sake, to think slightly of the kingdom. Yet still those great and noble men even attained to this measure of love. Hear, for instance, how Peter burns with love towards Him, setting Him before his soul, and his life, and all things. And when he had denied Him, it was not the punishment he was grieved for, but that he had denied Him whom he longed for, which was more bitter to him than any punishment. And all this did he shew before the grace of the Spirit was given[k]. And he perseveringly pressed the question, *Whither goest thou?* and before this: *To whom shall we go?* and again; *I will follow Thee whithersoever Thou goest.* Thus He was all things to them, and neither heaven nor the kingdom of heaven did they count of, in comparison of Him they longed for. For Thou art all these things unto me, he means. And why doest thou marvel that Peter was so minded. Hear now what the Prophet says: *What have I in heaven, and what is there upon earth, that I should desire in comparison of Thee?* Now what he means is nearly this. Neither of things above nor of things below desire I any, save Thee only. This is desire; this is love. Can we so love, it will not be things present only, but even things to come, which we shall reckon as nothing compared with that charm, and even here shall we enjoy the Kingdom, delighting ourselves in the love of Him. And how is this to be? one may say. If we will reflect how oft we insult Him after His numberless goodnesses, yet He standeth and calleth us to Him, and so often as we run by Him, He still doth not overlook us, but runneth to us, and draweth us to Him, and catcheth us in unto Himself. For if we consider these things, and such as these, we shall be enabled to kindle this longing. For if it were a common man that so loved, but a king who was thus beloved, would he not feel a respect for the greatness of the love? Most assuredly he would. But when the case is reversed, and His Beauty[l] is unspeakable, and the glory and the riches too of Him that loveth us, and our vileness so great, surely we deserve the utmost punishment, vile as we

John 6, 67. Mat. 8, 19. Ps. 73, 24.

[l] So 4 Mss. S. that beauty

[k] Origen on Matt. xxvi. 69. notices the same. Ed. Ben. p. 913. D.

are and outcasts, who are treated with so exceeding great love by One so great and wonderful, and yet wax wanton against His love? He needeth not any thing of ours, and yet He doth not even now cease loving us. We need much what is His, and for all that we cleave not unto His love, but money we value above Him, and man's friendship, and ease of body, and power, and fame, before Him who valueth nothing more than us. For He had One Son, Very and Only-begotten, and He spared not even Him for us. But we value many things above Him. Were there not then good reason for a hell, even were it twofold or threefold or manifold what it is? For what can we have to say for ourselves, if even Satan's injunctions we value more than the Laws of Christ, and are reckless of our own salvation that we may choose the works of wickedness, before Him who suffered all things for us? And what pardon do these things deserve? what excuse have they? Not one even. Let us stand then henceforward, not rushing headlong down precipices, and let us grow again sober; and reckoning up all these things, let us send up glory unto Him by our works, (for words alone suffice not thereto,) that we too may enjoy the glory that cometh of Him, which may we all attain unto by the grace and love toward man, of our Lord Jesus Christ, through Whom, and with Whom, to the Father be glory, with the Holy Spirit, for ever and ever. Amen.

Rom. 2, 16.

[1] 5 Mss. οὐδὲ μιᾶς

HOMILY VI.

Rom. ii. 17, 18.

[1] 1 Ms. M. εἰ δὲ But if

Behold[1], *thou art called a Jew, and restest in the Law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the Law.*

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After saying that the Gentile wanteth nothing appertaining to salvation if he be a doer of the Law, and after making that wonderful comparison, he goes on to set down the glories of the Jews, owing to which they thought scorn of the Gentiles: and first the very name itself, which[2] was of great majesty, as Christianity is now. For even then the distinction which the appellation made was great. And so he begins from this, and see how he takes it down. For he does not say, Behold[3], thou art a Jew, but *art called* so, *and makest thy boast in God;* that is, as being loved by Him, and honoured above other men. And here he seems to me to be greatly mocking their unreasonableness, and great madness after glory, because they misused this gift not to their own salvation, but to set themselves up against the rest of mankind, and to despise them. *And knowest His will, and approvest the things that are more excellent.* And this too is a disadvantage, if without working: yet still it seemed to be an advantage, and so he states with accuracy. For he does not say thou doest, but *knowest;* and *approvest*, not followest up and doest.

[2] 6 Mss. ὃ S. m. ὡς

[3] δὲ 5 Mss.

Ver. 19. *And art confident that thou thyself art a guide of the blind.*

Here again he does not say that thou art *a guide of the blind*, but *thou art confident*, so thou boastest, he says. So great was the unreasonableness of the Jews. Wherefore he also repeats nearly the very words, which they used in their boastings. See then what they say in the Gospels. *Thou wert altogether*[1] *born in sin, and dost thou teach us?* And they were haughty-minded towards all, to convince them of which, Paul keeps extolling them and lowering the others, that so he may get more hold on them, and make his accusation the weightier. And so he goes on adding the like things, and making more of them by different ways of relating them. *For thou art confident that thou thyself art a leader of the blind, a light of them which are in darkness.*

Rom. 2, 21.

John 9, 34.

[1] ὅλος 4 Mss. ὅλως

Ver. 20. *An instructor of the foolish, a teacher of babes, which hast the form of knowledge and truth, which is in the law.*

Here again he says not, in the conscience and in actions and in well-doings, but *in the Law;* and after saying so, he does here also what he did with regard to the Gentiles. For as there he says, *wherein thou judgest another, thou condemnest thyself*, so saith he here also,

Ver. 21. *Thou therefore which teachest another, teachest thou not thyself?*

But there he treats the point with more of sharpness, here with more of gentleness. For he does not say, However on this score thou deservest greater punishment, because though entrusted with so great things thou hast not made a good use of any of them, but he carries his discourse on by way of question, turning them on themselves[2], and saying, *Thou that teachest another, teachest thou not thyself.* And here I would have you look at the discretion of Paul in another case. For he sets down such advantages of the Jews, as came not of their own earnestness, but by a gift from above, and he shews not only that they are worthless to them if neglectful, but that they even bring with them increase of punishment. For the being called a Jew is no well doing of theirs, nor yet is the receiving of the Law, nor the other things he has just enumerated, but of grace from above. And towards the beginning he had said, that the hearing of the Law is valueless unless the doing be thereto added, (*for*

[2] ἐντεῦθεν

HOMIL. VI. *not the hearers of the Law*, he says, *are just before God*,) but now he shews further still, that not only the hearing, but, what is more than the hearing, the teaching of Law itself will not be able to skreen the teacher, unless (he says) he do what he teaches; and not only will it not skreen him, but will even punish him the more. And he has used his expressions well too, since he does not say, Thou hast received the Law, but, *Thou restest in the Law.* For the Jew was not wearied with going about to seek what was to be done, but had on easy terms the Law, which pointed out the way leading to virtue. For if even the Gentiles have natural reason (and it is on this ground that these are better than they, as doing the Law without hearing,) yet still those men had greater facility. But if you say, I am not only a hearer, but even a teacher, this very thing is an aggravation of your punishment. For because they prided themselves upon this[a], from this above all he shews them to be ridiculous. But when he says, *a guide of the blind, an instructor of the foolish, a teacher of babes*, he is speaking their own pompous language. For they treated proselytes extremely ill, and these were the names they called them by. And this is why he dwells at large upon what were supposed to be their praises, well knowing that what was said gave greater ground for accusation, *Which hast the form of knowledge and of the truth in the Law.* As if any one who had a picture of the king, were to draw nothing after it, and they that were not entrusted with it were to imitate it exactly even without the original. And then after mentioning the advantages they had from God, he tells them of their failances, and brings forward what the prophets accused them of. *Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege?* For it was strictly forbidden them to touch any of the things[1] in the idol temples[2]

[1] χρημάτων

[2] 6 Mss. idols.

[a] The younger Buxtorf, in his preface to his father's Synagoga Judaica, gives specimens of their language, as from Cad Hakkemach, 'Such is the power of Circumcision, that none who is circumcised goeth down into Hell,' and R. Abraham, that the Israelites were 'all wise, all understanding, all skilled in the Law.' See also Smith's Select Discourses, No. 7.

by reason of the defilement. But the tyranny of avarice, he says, has persuaded you[1] to trample this Law also under foot. Then he goes on to bring a much more grievous charge, saying,

Rom. 2, 24.

[1] 4 Mss. and mar. us

Ver. 23. *Thou that makest a boast in the Law through breaking the Law, dishonourest thou God?*

There are two accusations which he makes, or rather three. Both that they dishonour, and dishonour that whereby they were honoured; and that they dishonour Him that honoured them, which was the utmost extreme of unfeelingness. And then, not to seem to be accusing them of his own mind, he brings in the Prophet as their accuser, at present briefly and concisely and summarily, but afterwards more particularly, and at present Isaiah, and after that David, when he had shewn the grounds of reproof to be more than one. For that I am not abusing you, he means, in saying these things, hear what Isaiah saith.

Ver. 24. *For the name of God is blasphemed among the Gentiles through you.*

Is. 52, 5. Ez. 36, 20. 23.

See again another double accusation. For they not only commit insolence themselves, but even induce others to do so. What then is the use of your teaching when ye teach not your own selves? Above, however, he merely said this, but here he has even turned it round to the contrary. For not only yourselves, but even others, do ye not teach what should be done. And what is far worse—ye not only teach not the things of the Law, but ye even teach the opposite, viz. to blaspheme God, which is opposite to the Law. But the circumcision, one will say, is a great thing. Yea, I also confess it, but when? when[2] it hath the inward circumcision. And observe his judgment, in bringing in what he says about it so opportunely. For he did not begin straightway with it, since the conceit men had of it was great. But after he had shewn them to have offended in that which was greater[b] and to be causes of blasphemy against God, then having henceforth possession of the reader who has condemned them, and having stript them of their pre-

[2] 6 Mss. S. then, when

[b] ἀπὸ τοῦ μείζονος. Perhaps 'the greater advantages. more guilty as having offended with

HOMIL. VI. eminence, he introduces the discussion about circumcision, feeling sure that no one will any more abet it, and says,

Ver. 25. *For circumcision verily profiteth, if thou keep the Law.*

Were this not so, a man might have rejected it and said, What is this circumcision? for is it any good deed on his part that hath it? is it any manifestation of a right choice? Why, it takes place at an unripe age, and those in the wilderness too remained uncircumcised for a long time? And in many other views one might look at it as not necessary. And yet it is not on this foot that he rejects it, but upon the most proper ground, from the case of Abraham. For this is the most exceeding victory,—to take the very reason for shewing it to be of small regard, whence it was held by them in reverence. Now he might have said that even the prophets call the Jews uncircumcised. But this is no disparagement of circumcision, but of those that hold ill to it. For what he aims at is to shew, that in the very best life, it has not the least force. This is what he next proves. And here he does not bring forward the Patriarch, but having previously overturned it upon other grounds, he keeps him till afterwards, when he brings in what he has to say of faith, on the words—*How then was it*[1] *reckoned* to Abraham? *when he was in circumcision, or in uncircumcision?* So long then as it is struggling against the Gentiles and the uncircumcised, he is unwilling to say ought of this, lest he should be over irksome to them. But when it comes in opposition to the faith, then he disengages himself more completely for a combat with it. Up to the present point then it is uncircumcision that the contest is against, and this is why he advances in his discourse in a subdued tone, and says,

οὐδὲ μίαν 4 Mss.

[1] So 6 Mss. S. was his faith R.iv.10.

For circumcision verily profiteth if thou keep the Law; but if thou be a breaker of the Law, thy circumcision is made uncircumcision. For here he speaks of two uncircumcisions and two circumcisions, as also two laws. For there is a natural law and there is a written law. But there is one also between these, that of works. And see how he points these three out, and brings them before you.

For when the Gentiles, he says, *which have not the*

Law. What Law, say? The written one. *Do by nature the things of the Law.* Of what Law? Of that by works. *These having not the Law.* What Law? The written one. *Are a law unto themselves.* How so? By using the natural law. *Who shew the work of the Law.* Of what law? Of that by actions. For that which is by writing lieth outside; but this is within, the natural one, and the other is in actions. And one the writing proclaims; and another, nature; and another, action. Of this third there is need[c], for which sake also those two are both the natural and the written. And if this be not present they are of no good, but even very great harm. And to shew this in the case of the natural he said, *For wherein thou judgest another, thou condemnest thyself.* But of the written Law, thus—*Thou that preachest a man should not steal, dost thou steal?* Thus there are two uncircumcisions, one that of nature, and the second from conduct: and one circumcision in the flesh, and the other from the will. What I mean is, if any man has been circumcised upon the eighth day; this is fleshly circumcision: if any has done all the Law bids him; this is circumcision of the mind which St. Paul requires above all, yea rather the Law also. See now how having granted it in words, he in deed does away with it. For he does not say the circumcision is superfluous, the circumcision[2] is of no profit, of no use. But what saith he? *That the circumcision verily profiteth if thou keepest the Law.* He approves it till now. Saying I confess and deny not that the circumcision is honourable. But when? When it has the Law kept along with it.

Rom. 2, 25.

1 6 Mss. δεικνὺς ἐλεγεν

Deut. 10, 16. 30, 6.

2 5 Mss. not

But if thou be a breaker of the Law, thy circumcision is made uncircumcision. He does not say, it is no more profitable, lest he should seem to insult it. But having stript the Jew of it, he goes on to smite him. And this is no longer any insult to circumcision, but to him who through listlessness has lost the good of it. As then in the case of those who are in dignified stations and are after convicted of the greatest misdemeanours, the judges deprive them of the honours of their stations and then punish them;

[c] See Butler, Anal. II. 1. v. fin.

Homil. VI. so has Paul also done. For after saying, if thou art a breaker of the Law, thy *circumcision is made uncircumcision*, and having shewn him to be uncircumcised, he condemns him after that without scruple.

Ver. 26. *Therefore if the uncircumcision keep the righteousness of the Law, shall not his uncircumcision be turned*[d] *into circumcision.*

See how he acts. He does not say that the uncircumcision is better than circumcision, (for this was highly grating to those who then heard him,) but that the uncircumcision hath become circumcision. And he next enquires what circumcision is, and what uncircumcision, and he says that circumcision is well doing and uncircumcision is evil doing. And having first transferred into the circumcision the uncircumcised, who has good deeds, and having thrust out the circumcised man that lived a corrupt life into the uncircumcision, he so gives the preference to the uncircumcised. And he does not say to the uncircumcised, but goes on to the thing itself, speaking as follows. Is not his[1] uncircumcision turned into circumcision. And he does not say 'reckoned,' but 'turned into,' which was more expressive. As also above he does not say, thy circumcision is reckoned uncircumcision, but has been made so.

[1] so 6 Mss. and mar. Sav. in t. thy

Ver. 27. *And shall not the uncircumcision which is by nature judge?*

You see, he recognises two uncircumcisions, one by nature, and the other from the will. Here, however, he speaks of that by nature, but does not pause here, but goes on, *if it fulfil the Law, judge thee, who by the letter and circumcision dost transgress the Law?* See his exquisite judgment. He does not say, that the uncircumcision which is by nature shall judge the circumcision, but where the victory had been, he brings in the uncircumcision; but where the defeat, he does not expose the circumcision, but the Jew himself who had it, and so by the wording spares offending his hearer. And he does not say, 'thee that hast

[d] περιτραπήσεται. All Mss. of the Text but one have λογισθήσεται. (so too here 2 Mss. and 1 of Matth. and Sav. in mar.) see Matth. on the place, who thinks it a slip of memory in St. C.; it may be an intentional paraphrase referring to v. 25.

the Law and the circumcision, but something yet more subdued, *thee who by the letter and circumcision dost transgress the Law.* That is, such uncircumcision even stands up for the circumcision which has been injured, and comes to the Law's assistance, which has been insulted, and obtains a notable triumph. For then is the victory decided, when it is not by Jew that Jew is judged, but by the uncircumcised; as when He says, *The men of Nineveh shall rise in judgment against this generation, and shall condemn it.* It is not then the Law that he dishonours, (for he reverences it greatly,) but him that does disgrace to the Law. Next, having settled these grounds clearly, he goes on confidently to define what the Jew is. And he shews that it is not the Jew, nor the circumcision, but he that is no Jew, and uncircumcised, whom he is rejecting. And he seemeth indeed to stand up in its behalf, but yet does away with the notion regarding it, securing men's concurrence by the conclusion he comes to. For he shews not only that there is no difference between the Jew and the uncircumcised, but that the uncircumcised has even the advantage, if he take heed to himself, and that it is he that is really the Jew; and so he says:

Rom. 2, 28.

Mat. 12, 41.

Ver. 28. *For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh.*

Here he attacks them as doing all things for show.

Ver. 29. *But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.*

By saying this he sets aside all things bodily. For the circumcision is outwardly, and the sabbaths and the sacrifices and purifications. And all these he hints in a single word, when he says, *For he is not a Jew which is one outwardly;* but since much was made of the circumcision, inasmuch[e] as even the sabbath had given way to it, he has good reason for aiming more especially against it. But by saying *in the spirit* he paves the way for the conversation[f] of

[e] It might be observed, that all St. Paul's reasoning here and to the Galatians holds against circumcision and the sabbath alike.

[f] πολιτείᾳ. We want a word to express at once the spiritual citizenship and the corresponding life.

Homil. VI. the Church to come, and introduces the faith. For it in the heart and spirit hath the praise of God. And how cometh he not to shew that the Gentile which doeth aright is no less than the Jew which doeth aright, but that the Gentile which doeth aright is better than the Jew which breaketh the Law? It was that he might make the victory an undoubted one. For when this is agreed upon, of necessity the circumcision of the flesh is set aside, and the universal need of a good life is demonstrated. For when the Greek is saved without these, but the Jew with these is yet punished, Judaism stands by doing nothing. And again, it is not the idolatrous Greek but the religious and virtuous that he says is quit also of the observances of the Law.

Chap. iii. ver. 1. *What advantage then hath the Jew?*

Since he has set all aside, the hearing, the teaching, the name of the Jew, the circumcision, and all the other particulars by his saying that *he is not a Jew which is one outwardly, but he which is one inwardly;* see now an objection which starts up, and against this he makes his stand. Now what is this objection? If, he means, these things are no use, what reason was there for that nation being called, and the circumcision too being given? What does he then, and how does he solve it? By the same means as he solved the former ones: for as there, he told, not of their praises, but the benefits of God; not their well doings, (for to be called a Jew and to know His Will and to approve the things which are more excellent, was no well doing of their own, but came of the grace of God; and this the Prophet also says, upbraiding them; *He hath not done so to any nation, neither hath he shewed His judgments unto them;* and Moses again; *Ask now whether there hath been any such thing as this?* he says, *did ever people hear the voice of God speaking out of the midst of the fire, and live?*) this then he does here also. For as, when speaking of circumcision, he did not say that circumcision is valueless without a good life, but that circumcision is of value with a good life, pointing out the same thing but in a more subdued tone. And again, if thou be a breaker of the Law, he does not say, Thou art no whit profited by being circumcised, but *thy circumcision is made uncircumcision:* and

Ps. 147, 20.
Deut. 4, 32. 33.

after this, again, *the uncircumcision*, saith he, shall *judge*, not the circumcision, but *thee that dost transgress the Law*, — so sparing the things of the Law, and smiting the persons. So he doth here also. For after setting before him this objection, and saying, *what advantage then hath the Jew?* he says not, None, but he joins in the argument, and confutes it again by the sequel, and shews that they were even punished owing to this preeminence. And how, I proceed to say at once. Bringing forward the objection, *What advantage then*, he says, *hath the Jew*, or *what profit is there of circumcision?* Rom. 3, 4.

Ver. 2. *Much every way: chiefly, because that unto them were committed the oracles of God.*

Do you see that, as I said above, it is not their well doings, but the benefits of God, that he every where counts up? And what is the word ἐπιστεύθησαν[1]? It means, that they had the Law put into their hands because He held them worthy[g] so far as to entrust the oracles to them, which came down from above. I know indeed that some take the ἐπιστεύθησαν not of the Jews, but of the oracles, as much as to say, the Law was believed in. But the context does not admit of this being held good. For in the first place he is saying this with a view to accuse them, and shews that, though in the enjoyment of many a blessing from above, they yet shewed great unfeelingness. Then, the context also makes this clear. For he goes on to say, *For what if some did not believe.* If they did not believe, how do some say, the oracles were believed in[h]? What does he mean then? Why that God entrusted the same to them, and not that they trusted to the oracles. And how else will the context make sense? For he farther goes on to say,

[1] they were trusted

Ver. 3. *For what if some did not believe?*

And what comes next makes the same[2] point clear. For he again adds as follows; *Shall their unbelief make the faith of God without effect?*

[2] τὸ αὐτὸ 6 Mss.

Ver. 4. *God forbid.* The word ἐπιστεύθησαν, then, proclaims God's gift.

And I would have you here also note his judgment.

[g] See Gen. 18, 19. Deut. 4, 37. and 10, 15.

[h] For this use of the word, see 1 Tim. 3, 16.

HOMIL. VI. For again, he does not bring in their accusation on his own part, but as it were by way of objection, as if he said, But perhaps you will say, 'What then is the use of this circumcision, since they used it not as were fitting, since they were trusted with the Law and did not believe themselves?' And hitherto he is not a severe accuser, but as if to clear God of complaints against Him, he by this means turns the whole of the accusations round upon themselves. For why, he would say, do you complain that they did not believe? Now how doth this affect God? For as for His benefit, doth the unfeelingness of those benefitted overturn it? Or doth it make the honour to be no honour? For this is what the words, *Shall their unbelief make the faith of God without effect*, amount to. *God forbid.* As if one should say, I have honoured such an one. And if he did not receive the honour, this gives no ground for accusing me, nor impairs my kindness, but shews his want of feeling. But Paul does not say this merely, but what is much more. That not only does their unbelief not leave the soil of a complaint upon God, but even shews His honour and love of man to be the greater, in that He is seen to have bestowed honour upon one who would dishonour Him. See how he has brought them out guilty of misdemeanours by means of what they gloried in; forasmuch as the honour with which God treated them was so great, that even when He saw what would come thereof, He withheld not His goodwill toward them! Yet they made the honours bestowed on them a means of insulting Him that honoured them! Next, since he said, *For what if some did not believe?* (and clearly it was all of them that did not believe,) lest by speaking here too as the history allowed him, he should seem to be a severe accuser of them like an enemy, he puts that, which really took place, in the method of reasoning and syllogism, saying as follows: *Yea, let God be true, but every man a liar.* What he says is something of this sort. I do not say, he means, that *some* did not believe, but if you will, suppose that all were unbelieving, so waving what really happened, to fall in with[i] the objector, that he might not seem overbearing or

[i] κατὰ συνδρομὴν, see above on v. 1. συνέδραμε.

to be suspected. Well, he says, in this way God is the more justified. What does the word justified mean? That, if there was to be a trial and an examination of the things He had done for the Jews, and of what had been done on their part towards Him, the victory would be with God, and all the right on His side. And after shewing this clearly from what was said before, he next introduces the Prophet also as giving his approval to these things, and saying, *that Thou mightest be justified in Thy sayings, and clear when Thou art judged.* He then for His part did every thing, but they were nothing the better even for this. Then he brings another objection forward, that starts up out of this, and says,

Rom. 3, 6.

Ps. 51, 4.

Ver. 5. *But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous who taketh vengeance? I speak as a man.*

Ver. 6. *God forbid.*

He solves one perplexity by another again. Yet as this is not clear, we must needs declare it more clearly. What is it then he means? God honoured the Jews: they did dishonour Him. This gives Him the victory, and shews the greatness of His love toward man, in that He honoured them even such as they were. Since then, he means, by our dishonouring of Him and wronging Him, God by this very thing became victorious, and His righteousness was shewn to be clear; why (a man may say) am I to be punished, who have been the cause of His victory by the wrongs I did Him. Now how does he meet this? It is, as I was saying, by another absurdity. Again, if it were you, he says, that were the cause of the victory, and after this are punished, the thing is an act of injustice. But if He be not unrighteous, and yet you be punished, then you are no more the cause of the victory. And note the caution of the Apostle; for after saying, *Is God unrighteous who taketh vengeance?* he adds, *I speak as a man.* As if, he means, any body were to argue in the way men reason. For what things seem with us to be justice, these the just judgment of God far exceedeth, and has certain other unspeakable grounds for it. Next, since it was indistinct, he begins afresh again, and says:

[1] τί οὖν 6 Mss.

HOMIL. VI.

Ver. 7. *For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?*

For if God, he means, is shewn to be a Lover of man, and righteous, and good, you ought not only to be exempt from punishment for your neglect to hear Him, but even to have good done unto you. But if so, that absurdity will be found to result, which is in circulation with so many, that good comes of evil, and that evil is the cause of good; and one of the two is necessary, either that God be clearly unjust in punishing, or that in not punishing, it is from our vices that He hath the victory. And both of these are absurd to a degree. And himself meaning to shew this too, he introduces the Greeks[1] as the fathers of these opinions, thinking it enough to allege against what he has mentioned the character of the persons who say these things. For then they used to say, in ridicule of us, *let us do evil that good may come.* And this is why he has stated it clearly in the following language.

[1] i. e. heathens

Ver. 8. *If*[1] *not rather, (as we be slanderously reported, and as some affirm that we say,) let us do evil that good may come? Whose damnation is just.*

For when Paul said, *where sin abounded grace did much more abound*, in ridicule of him and by perverting what he said to another meaning, they said, We must cling to vice that we may get what is good. But Paul said not so; however[m] to correct this notion it is that he says, *shall we continue in sin that grace may abound? God forbid!* For I said it, he means[2], of times which are past, not that we should make this a practice. To lead them away then from this suspicion, he said, that henceforth this was even impossible. For *how shall we*, he says, *that are dead unto sin, live any longer therein?* Against the Greeks then he inveighs[3] without difficulty. For their life was exceeding abandoned. But of the Jews, even if their life seemed

ver. 20.

[2] 5 Mss. φησὶν

[3] κατέδραμεν

[k] 6 Mss. omit βλασφημούμεθα καὶ καθὼς, and 2 of Matth. read φησὶ for φασί. Which may be rendered, If it be not (he says) that we are to say as some do.

[l] καὶ M. qui εἰ duorum lect. dicit. φησὶ prætulerim.

[m] γοῦν. He is evidently aiming at some who still used such reasonings.

to have been careless, still they had great means of cloking these things in the Law and circumcision, and the fact of God having conversed with them, and their being the teachers of all. And this is why he strips them even of these, and shews that for these they were the more punished, and this is the conclusion to which he has here drawn his discussion. For if they be not punished, he would say, for so doing, that blasphemous language—let us do evil that good may come—must necessarily gain currency. But if this be impious, and they who hold this language shall be punished, (for this he declared by saying *whose damnation is just*,) it is plain that they are punished. For if they who speak it be deserving of vengeance, much more are they who act it, but if deserving thereof, it is as having done sin. For it is not man that punishes them, that any one should suspect the sentence, but God, that doeth all things righteously. But if they are righteously punished, it is unrighteously that they, who make ridicule of us, said what they did. For God did and doth every thing, that our conversation might shine forth and be upright on every side. Rom. 3, 8.

Let us then not be listless; for so we shall be able to recover the Greeks from their error. For when we are in words lovers of wisdom, but in deeds behave unseemly, with what looks shall we face them? with what lips shall we discourse concerning doctrines? For he[n] will say to each of us, how can you that have failed in what is less, claim to teach me about what is greater? you who as yet have not learnt that covetousness is a vice, how can you be wise upon the things in heaven? But you do know that it is a vice. Well then, the charge is the greater, because you transgress knowingly. And why speak I of the Greek, for even our laws allow us not to speak thus boldly when our life has become abandoned. For to *the sinner*, it says, *saith God, what hast thou to do to declare my statutes?* Ps. 50, 16. There was a time when the Jews were carried away captive, and when the Persians were urgent with them, and thought fit to have them sing those divine songs unto them, they

[n] i. e. The Greek, see a few lines below. Savile's punctuation has been corrected by the Benedictines.

HOMIL. VI. Ps. 137, 4.

said, *How shall we sing the Lord's song in a strange land?* Now if it were unlawful to sing the oracles of God in a strange land, much less might an estranged soul do it. For estranged[o] the merciless soul is. For if the Law made those who were captives and had become slaves to men in a strange land, to sit in silence; much more is it right for those who are slaves to sin and are in an alien community to have a curb upon their mouths. And however they had their instruments then. For it says, *Upon the willows in the midst thereof did we hang our instruments*, but still they might not sing. And so we also, though we have a mouth and tongue which are the instruments of speech, have no right to speak boldly, so long as we be slaves to what is more tyrannical than any barbarian, sin. For tell me, what have you to say to the Gentile, if you plunder and be covetous? will you say, forsake idolatry, become acquainted with God, worship not gold and silver? Will he not make a jest of you, and say, Talk to thyself first in this way? For it is not the same thing for a Gentile to practise idolatry, and a Christian to commit this same[1] sin. For how are we to draw others away from that idolatry if we draw not ourselves away from this[p]? For we are nearer related to ourselves than to our neighbour, and so when we persuade not ourselves, how are we to persuade others? For if he that doth not rule well over his own house, will not take care of the Church either, how shall he that doth not rule even over his own soul be able to improve others? Now do not tell me, that you do not worship an image of gold, but make this clear to me, that you do not do those things which gold bids you. For there be different kinds of idolatry, and one holds mammon lord, and another his belly his god, and a third some other most baneful lust. But, "you do not sacrifice oxen to them as the Gentiles do." Nay, but what is far worse, you butcher to them your own soul. But 'you do not bow the knee or worship.' Nay, but with great obedience you do all that they command you, whether

[1] 3 Mss. om. same

1 Tim. 3, 5.

[o] Βάρβαρος. Though this word is not equivalent to Barbarian, it has force enough to give a fitness to the term 'merciless.' St. Chrysostom excels in these side-strokes, which he so much admires too in the Apostle.

[p] κάκιστος ὁ πρὸς ἑαυτὸν χρώμενος τῇ μοχθηρίᾳ, &c. Arist. Eth. v. 1.

it be your belly, or money, or the tyranny of lust. Why this is just what the Gentiles are disgusting in, that they made gods of the [1] passions; calling lust Venus, and anger Mars, and drunkenness Bacchus. If then you do not grave images as did they, yet do you with great eagerness bow under the very same passions, when you make the members of Christ members of an harlot, and plunge yourself into the other deeds of iniquity. I therefore exhort you to lay to heart the exceeding unseemliness hereof, and to flee from this idolatry.—For this doth Paul name covetousness—and to flee not only covetousness in money, but that in evil desire, and that in clothing, and that in table [2], and that in every thing else: since the punishment we shall have to suffer if we obey not God's [3] laws is much severer. For, He says, the servant *that knew his Lord's will, and* did it not, *shall be beaten with many stripes.* With a view then to escaping from this punishment, and be useful both to others and to ourselves, let us drive out all iniquity from our soul and choose virtue. For so shall we attain to the blessings which are to come, and may we all attain thereto by His grace and love toward man, &c.

Rom. 3, 8.

[1] 6 Mss. and marg. our

[2] 5 Mss. tables

[3] So 6 Mss. Sav. The Lord's Luke 12, 47.

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Rom. iii. 9—18.

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What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues have they used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.

He has accused the Gentiles, he has accused the Jews; what follows to mention next is, the righteousness which is by faith. For if the law of nature availed not, and the written Law was of no advantage, but both weighed down those that used them not aright, and made it plain that they were worthy of greater punishment, then the salvation which is by grace was henceforth necessary. Speak then of it, O Paul, and display it. But as yet he does not venture, as having an eye to the violence of the Jews, and so turns afresh to accusation of them; and first he brings in David as accuser, who speaks of these things at length, which Isaiah mentioned briefly as a whole, so furnishing a strong

curb for them, such that none of those who heard him could bound off from, nor, after the matters of faith were laid open to them, start away, as being beforehand safely held down by the accusations of the prophets. For there are three excesses which the prophet lays down; he says that all of them together did evil, and that they did not mingle any good with the evil, but followed after wickedness alone, and after this also with all earnestness. And next that they should not say, "What then? if these things were said to others?" he goes on: Rom. 3, 19.

Ver. 19. *Now we know that what things soever the Law saith, it saith to them who are under the Law.*

This then is why, next to Isaiah, who confessedly aimed at them, he brought in David; that he might shew that these things also belonged to the same subject. For what need was there, he means, that a prophet who was sent for your correction should accuse other people. For neither was the Law given to any else than you. And for what reason did he not say, we know that what things soever the prophet saith, but what things soever the Law saith? It is because Paul uses to call the whole Old Testament the Law. And in another place he says, *Do ye not hear the Law, that Abraham had two sons.* And here he calls the Psalms the Law[a] when he says, *We know that what things soever the Law saith, it saith to them who are under the Law.* Next he shews that these things are not said merely for accusation's sake, but that the Law might again be paving the way for the faith. So close is the harmony[1] of the Old Testament with the New, that even the accusations and reproofs were entirely with a view to this, that the door of faith might open brightly unto them that hear it. For since it was the principal bane of the Jews that they were so conceited with themselves, (which thing he mentioned as he went on, *how that being ignorant of the righteousness of God, and going about to establish their own righteousness, they submitted not themselves to the righteousness of God,*) the Law and the Prophets by being beforehand with them cast Gal. 4, 21. [1] 6 Mss. and marg. relationship Rom. 10, 3.

[a] The term Law was commonly applied to all the Pentateuch by Jewish writers: but to the Psalms not so. They, however, viewed the whole O. T. as an evolved form of the Law.

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[1] 6 Mss. add δὲ

Now[1] *we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guilty before God.*

Here then he exhibits them as destitute of the boldness of speech which comes of works, and only using a parade of words and behaving in a barefaced way. And this is why the phrase he uses has such propriety, when he says, that *every mouth may be stopped*, so pointing out the barefaced and almost uncontrollable pomposity of their language, and that their tongue was now curbed in the strictest sense. For as an unsupportable torrent, so had it been borne along. But the prophet stopped it. And when Paul saith, *that every mouth may be stopped*, what he means is, not that the reason of their sinning was that their mouth might be stopped, but that the reason of their being reproved was that they might not commit this very sin in ignorance. *And all the world may become guilty before God.* He does not say the Jew, but the whole of mankind[b]. For the phrase, *that every mouth may be stopped*, is obscurely said of them, but if it is not perspicuously stated, it is with a view to prevent the language being too harsh. But the words that *all the world may become guilty before God*, is spoken at once both of the Jews and of the Gentiles. Now this is no slight thing with a view to take down their unreasonableness. Since even here they have no advantage over the Gentiles, but are alike given up as far as salvation is concerned. For he would be in strict propriety called a guilty person, who cannot help himself to any excuse, but needeth

[b] ἡ φύσις, here used probably for the particular nature or kind in question, viz. the human. Somewhat in the same manner it is used of individual beings. For the several uses of the term, see Arist. Metaph. 4. where he calls this use metaphorical.

the assistance of another. Such was the plight of all of us, in that we had lost the things pertaining to salvation. Rom. 1,20.21.

Ver. 20. *For by the Law is the knowledge of sin.*

He springs upon the Law again, with forbearance however, (for what he says is not an accusation of it, but of the listlessness of the Jews.) Yet nevertheless he has been earnest here with a view (as he was going to introduce his discourse about the faith) to shew its utter feebleness. For if thou boastest in the Law, he means, it puts thee to the greater shame: it solemnly parades forth your sins before you. Only he does not word it in this harsh way, but in a subdued tone. Again, *For by the Law is the knowledge of sin.* And so the punishment is greater, but[c] that because of the Jews. For the Law accomplished the disclosure of sin to you, but it was your duty then to flee it. Since then you have not fled it, you have pulled the punishment more sorely on yourself, and the rightfulness of the Law has been made to you a purveyor of greater vengeance. Now then having added to their fear, he next brings in the things of grace, as having brought them to a strong desire of the remission of sins, and says,

Ver. 21. *But now the righteousness of God without the Law is manifested.*

Here he utters a great thing, and such as needed much proof. For if they that live in the Law not only did not escape punishment, but were even the more weighed down thereby, how without the Law is it possible not only to escape vengeance, but even to be justified? For he has here set down two high points[d], the being justified, and the obtaining these blessings, without the Law. And this is why he does not say righteousness simply, but the righteousness of God, so by the worthiness of the Person displaying the greater degree of the grace, and the possibility of the promise. For to Him all things are possible. And he does not say, 'is given,' but, is *manifested*, so pruning away the accusation of novelty. For that which is manifested, is so

[c] 4 Mss. yet not owing to the feebleness of the Law, but to the listlessness of the Jews.

[d] ἄκρα, high or excellent things; thus Longinus. Or perhaps 'terms.' See Arist. Anal. Pr. l. i. where this use of the word is explained.

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Being witnessed by the Law and the Prophets.

Do not be troubled, he means, because it has but now been given, nor be affrighted as though at a thing new[e] and strange. For of old both the Law and the Prophets foretold it. And some passages he has pointed out in the course of this argument, and some he will shortly, as in what came before he brought in Habakkuk as saying, *the just shall live by faith*, but in what comes after, Abraham and David, who also themselves converse with us about these things. Now the regard they had for these persons was great, for one was a patriarch and a prophet, and the other a king and a prophet: and both of these had had the promises about these things made to them. And this is why Matthew in the beginning of his Gospel mentions both of these first, and then brings forward in order the forefathers. For after saying, the Book of the Revelation of Jesus Christ, he does not wait after Abraham to name Isaac also and Jacob, but has mentioned David along with[1] Abraham. And what is wonderful indeed is, that he has even set David before Abraham speaking on this wise, *the Son of David, the Son of Abraham*, and then begins the catalogue of Isaac and Jacob, and all the rest in order. And this is why the Apostle here keeps presenting them in turns, and speaks of the righteousness of God being witnessed by the Law and the Prophets. But that no one should say, How are we to be saved without contributing any thing at all to the object in view? he shews that we also offer no small matter toward this, I mean our faith. Therefore after saying, *the righteousness of God*, he adds straightway, *by faith unto all and upon all them that believe.*

[1] 3 Mss. after

Here again the Jew is alarmed by his not having any thing better than the rest, and being numbered with the whole world. Now that he may[2] not feel this, he again lowers him with fear by adding, *For there is no difference, for all have sinned.* For tell me not that it is such and such

[2] 5 Mss. πάλιν

[e] πρὸς καινὸν 5 Mss. Sav. πρόσκαιρον, which will scarce bear a suitable sense.

a Greek[f], such and such a Scythian, such and such a Thracian, for all are in the same plight. For even if you have received the Law, one thing alone is there which you have learnt from the Law—to know sin, not to flee from it. Next, that they may not say, 'even if we have sinned, still it is not in the same way that they did,' he added, *and have come short of the glory of God.* So that even if you have not done the same sins as others, still you are alike bereft of the glory, since you belong to those who have offended. Now he that hath offended belongeth not to such as are glorified, but to such as are put to shame. Yet, be not afraid: for the reason of my saying this was not that I might thrust you into despair, but that I might shew the love of the Lord[i] toward man: and so he goes on; Rom. 3,24.25.

[i] Δισπότου

Ver. 24, 25. *Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith*[g] *in His blood, to declare His righteousness at this time*[h].

See by how many proofs he makes good what was said. First, from the worthiness of the person, for it is not a man who doeth these things, that He should be too weak for it, but God all-powerful. For it is to God, he says, that the righteousness belongs. Again, from the Law and the Prophets. For you need not be afraid at hearing the *without the Law*, inasmuch as the Law itself approves this. Thirdly, from the sacrifices under the old dispensation. For it was on this ground that he said, *In His blood*, to call to their minds those sheep and calves. For if the sacrifices of things without reason, he means, cleared from sin, much more would this blood. And he does not say barely λυτρώσεως, but ἀπολυτρώσεως, entire redemption, to shew that this was so brought about[j], that we shall come no more into such slavery. And for this same reason he calls it a propitiation, to shew that if the type had such force, much more would the reality display the same. But to shew again that it was no

[f] 3 Mss. read ὁ δεῖνα Ἕλλην, &c. for ὁ δεῖνα ὁ Ἕλλην, making the sense, do not say (in contempt) "such an one is a Greek! such an one a Scythian!" &c.

[g] 5 Paris Mss. and that in Bodl. om. through faith, so 2 of Matth. which omit v. 26.

[h] v. 26. 3 P. Mss. ἐν τῷ νῦν καιρῷ, which is necessary.

[j] 4 Mss. add, to shew that this was so brought about.

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novel thing or recent, He says, *fore-ordained*[1]; and by saying God *fore-ordained*, and shewing that this is the good deed of the Father, he sheweth it to be the Son's also. For the Father *fore-ordained*, but Christ in His own blood wrought the whole aright.

[1] Auth. Version Marg.

To declare His righteousness. What is declaring of righteousness? Like the declaring of His riches, not only so as to shew Him as rich Himself, but so also as to make others rich, or of life, not that He only is Himself living, but also that He makes the dead to live; and of His power, not that He only is Himself powerful, but also that He makes the feeble powerful. So also is the declaring of His righteousness not only that He is Himself righteous, but that He doth also make them that are filled with the putrefying sores[2] of sin suddenly righteous. And it is to explain this, viz. what is *declaring*, that he has added, *That He might be just, and the justifier of him which believeth in Jesus.* Doubt not then: for it is not of works but of faith: and shun not the righteousness of God, for it is a blessing in two ways; because it is easy, and also open to all men. And be not abashed and shamefaced. For if He Himself declareth Himself to do so, and He, so to say, findeth a delight and a pride therein, how comest thou to be dejected and to hide thy face at what thy Master glorieth in? Now then after raising his hearers' expectations by saying that what had taken place was a declaring of the righteousness of God, he next by fear urges him on that is tardy and remissful about coming; by speaking as follows,

[2] κατασαπέντας

On account of the relaxing[k] *of sins that were before.* Do you see how often he keeps reminding them of their transgressions? Before, he did it by saying, *through the Law is the knowledge of sin;* and after by saying, *that all have sinned*, but here in yet stronger language. For he does not say for the sins, but, *for the relaxing*, that is, the deadness. For there was no longer any hope of recovering health, but as the paralyzed body needed the hand from above, so doth

[k] πάρεσιν. Our translation cannot be kept without losing St. Chrysostom's meaning. He takes this word in a medical sense, for the cessation of vital energy. It was sometimes used thus, or for paralysis. It does not occur elsewhere in the New Testament; the usual word for *remission* is ἄφεσις.

the soul which hath been deadened. And what is indeed worse, which he sets down as a charge, and points out that it is a greater accusation. Now what is this? That the last state was incurred in the forbearance of God. For you cannot plead, he means, that you have not enjoyed much forbearance and goodness. But the words *at this time* are those of one who is pointing out the greatness of the power[1] and love toward man. For after we had given all over, (he would say,) and it were time to sentence us, and the evils were waxed great, and the sins were in their full, then He displayed His own power, that thou mightest learn how great is the abundancy of righteousness with Him. For this, had it taken place at the beginning, would not have had so wonderful and unusual an appearance as now, when every sort of cure was found unavailing.

Rom. 3, 27.

[1] so 5 Mss. Sav. forbearance

Ver. 27. *Where is boasting then? it is excluded. By what law? of works? Nay, but by the law of faith.*

Paul is at great pains to shew that faith is mighty to a degree which was never even fancied of the Law. For after he had said that God justifieth man by faith, he grapples with the Law again. And he does not say, where then are the well-doings of the Jews? where their righteous dealing? but, *where is then the boasting?* so taking every opportunity of shewing, that they do but use great words, as though they had somewhat more than others, and have no work to shew. And after saying, *Where then is the boasting?* he does not say, it is put out of sight and hath come to an end, but, *it is excluded*, which word better expresses its unseasonableness; since the season for it is no more. For[2] as when the judgment is come they that would repent have not any longer the season for it. Thus now the sentence being henceforth passed, and all being upon the point of perishing, and He being at hand who by grace would break these terrors, they had no longer the season for making a plea of amelioration wrought by the Law. For if it were right to strengthen themselves upon these things, it should have been before His coming. But now that He who should save by faith was come, the season for those efforts was taken from them. For since all were convicted, He therefore saveth by grace. And this is why he is come but now,

[2] 6 Mss. add For

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that they may not say, as they would had He come at the first, that it was possible to be saved by the Law and by our own labours and well-doings. To curb therefore this their effrontery, He waited a long time. So that after they were by every argument clearly convicted of inability to help themselves, He then saved them by His grace. And for this reason too when he had said above, *To declare His righteousness,* he added, *at this time.* If any then were to gainsay still[1], they do the same as if a person who after committing great sins was unable to defend himself in court, but was condemned and going to be punished, and then being by the royal pardon forgiven, should have the effrontery after His forgiveness to boast and say that he had done no sin. For before the pardon came, he ought to have shewn his innocence: but after it came he would no longer have the season for boasting. And this happened in the Jews' case. For since they had been traitors to themselves, this was why He came, by His very coming doing away their boasting. For he who saith that he is a *teacher of babes, and maketh his boast in the Law,* and styles himself the *instructor of the foolish,* if alike with them he needed a teacher and a Saviour, cannot have any pretext for boasting. For if even before this, the circumcision was made uncircumcision, much rather was it now, since it is excluded[2] from both periods. But after saying that *it was excluded,* he shews also, how. How then was it excluded, he means? *By what Law? of works? Nay, but by the Law of faith.* See, he calls the faith also a law, delighting to keep to the names, and so allay the seeming novelty. But what is the *Law of faith?* It is, being saved by grace. Here too he shews God's power, in that He has not only saved, but has even justified, and led them to boasting[1], and this too without needing works, but looking for faith only. And in saying this he attempts to bring the Jew who believes to act with moderation, and to calm him that hath not believed in such way as to draw him on. For

[1] 4 Mss. add still

[2] ἰκβ. 4 Mss.

[1] The term καύχασθαι, here rendered boasting, is used in a good sense also, and sometimes rendered glorying in our Version. See Rom. 5, 2. 3. 11. 15, 17. 1 Cor. 1, 31. 2 Cor. 10, 17. 12, 9. Gal. 6, 4 and 14. Phil. 3, 5. 1 Thess. 2, 19. James 1, 9. &c.

he that has been saved, if he be high-minded in that he abides by the Law, will be told that he himself has stopped his own mouth, himself has accused himself, himself has renounced claims to his own salvation, and has excluded boasting. But he that hath not believed again, being humbled by these same means, will be capable of being brought over to the faith. Do you see how great faith's preeminence is? How it hath removed us from the former things, not even allowing us to boast of them. Rom. 3, 29.

Ver. 28. *Therefore we conclude that a man is justified by faith without the deeds of the Law.*

When he had shewn that by faith men were superior to the Jews, then he goes on with great confidence to discourse upon it also, and what seemed therein to annoy he again heals up. For these two things were what confused the Jews; one, if it were possible for men, who with works were not saved, to be saved without them, and another, if it were just for the uncircumcised to enjoy the same blessings with those, who had during so long a period been nurtured in the Law; which last confused them more by far than the former. And on this ground having proved that, he goes on to the other next, which perplexed the Jews so far, that they even complained on account of this position against Peter after they believed[m]. What does he say then? *Therefore we conclude, that by faith a man is justified.* He does not say, a Jew, or one under the Law, but after leading forth his discourse into a large room, and opening the doors of faith to the world, he says *a man;* so using[1] the name common to our race. And then having taken occasion from this, he meets an objection not set down. For since it was likely that the Jews, upon hearing that faith justifieth every man, would take it ill and feel offended, he goes on.

[1] 6 Mss. omit so using

Ver. 29. *Is He the God of the Jews only?*

As if he said, On what foot does it then seem to you amiss that every man should be saved? Is God partial? So shewing from this, that in wishing to thwart the Gentiles,

[m] 4 Mss. omit the words 'on account of Cornelius, and what was done in his case.' Which are therefore probably a gloss. And presently after two of these and two others (a less usual combination) omit *without the works of the Law*, which agrees best with the following words.

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[1] 4 Mss. and Sav. mar. Sav. and 2. fables

Ver. 30. *Seeing it is one God.*

That is, the same is the Master of both these and those. But if you tell me of the ancient state of things, I will tell you[2] the dealings of Providence were shared by both, even if in diverse ways. For as they have the natural law, so you have with this the written law also given you[n]. So that they came short in nothing, if, that is, only they were willing, but were even able to be conquerors; and so he proceeds, with an allusion to this very thing, *Who shall justify the circumcision by faith, and the uncircumcision through faith*, so reminding them of what he said before about uncircumcision and circumcision, whereby he shewed that there was no difference. But if then there was no difference, much less is there any now. And this he now establishes upon clearer grounds, and so demonstrates, that either of them stand alike in need of faith.

[2] 4 Mss. add, I will, &c.

Ver. 31. *Do we then*, he says, *make void the Law through faith? God forbid: yea, we establish the Law.*

Do you see his varied and unspeakable judgment? For the bare use of the word 'establish' shews that it was not then standing, but was worn[3] out. And note also Paul's exceeding power[4], and on what vantage ground he maintains what he wishes. For here he shews that the faith, so far from doing any disparagement to the *Law*, even comes to its assistance, as it on the other hand paved the way for the faith. For that was first to bear witness to this, (for he saith, *being witnessed by the Law and the Prophets*,) so here this establisheth that, now that it is unnerved. And how did it establish? he would say. What was the object of the Law, and what the scope of all its enactments? Why,

[3] κατα-λελυμέ-νον

[4] 4 Mss. συνέσεως

[n] So 4 Mss. Sav. To thee was given the written law, and to them the natural.

to make man righteous[o]. But this it had no power to do. *For all*, it says, *have sinned:* but faith by coming accomplished it. For when a man is once a believer, he is straightway made righteous. The intention then of the Law it did establish, and what all its enactments aim after, this hath it brought to a consummation. Consequently it has not disannulled, but perfected it. Here then three points he has demonstrated; first, that without the Law it is possible to be justified; next, that this the Law could not effect; and, that faith is not opposed to the Law. For since the chief cause of perplexity to the Jews was this, that the faith seemed to be in opposition to it, he shews more than the Jew wishes, that so far from being contrary, it is even in close alliance and cooperation with it, which was what they especially longed to hear proved. Rom. 3, 31.

But since after this grace, whereby we were justified, there is need also of a life suited to it, let us shew an earnestness worthy the gift. And shew it we shall, if we keep with great earnestness charity, the mother of good deeds. Now charity is not bare words, or mere ways of speaking[1] to men, but a taking care of[2] them, and a putting forth of itself by works, as, for instance, by relieving poverty, lending one's aid to the sick, rescuing from dangers, to stand by them that be in difficulties, to weep with them that weep, and to rejoice with them that rejoice. For even this last is a part of charity. And yet, little thing as this seems, to be rejoicing with them that rejoice, it still is exceedingly great, and requireth for it the spirit of true wisdom. And we might find many that perform the more irksome[3] part, and yet want vigour for this. For many weep with them that weep, but still do not rejoice with them that rejoice, but are in tears when others rejoice: now this comes of grudging and envy. The good deed then of rejoicing when our brother rejoices is no small one, but even greater than the other: and haply not only greater than weeping with them that weep, but even than standing by them that are in danger. There are many, however, that have shared danger with men in danger, but

[1] προσρήσεις

[2] προστασία

[3] πικρότερον 4 Mss. μικρότερον the less

[o] 4 Mss. add, You will be sure to say.

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were cut to the heart when they came into honour. So great is the tyranny of a grudging spirit! And yet the one is a thing of toils and troubles, and this of choice and temper only. Yet at the same time many that have endured the harder task have not accomplished this easier, but pine and consume away when they see others in honour, when a whole Church is benefitted by doctrine, or in any other fashion. And what can be worse than this? For such an one doth not any more fight with his brother, but with the will of God. Now consider this, and be rid of the disease: and even if you be unwilling to set your neighbour free, at least set yourself free from these countless evils. Why do you carry war into your own thoughts? why fill your soul with trouble? why work up a storm? why turn things upside down? How will you be able, in this state of mind, to ask forgiveness of sins? For if those that allow not the things done against themselves to pass, neither doth He forgive, what forgiveness shall He grant to those who go about to injure those that have done them no injury? For this is a proof of the utmost wickedness. Men of this kind are fighting with the Devil, against the Church, and haply they do even worse. For him one can be on one's guard against. But these cloking themselves under the mask of friendliness, secretly kindle a fire, while they first throw themselves into the furnaces, and growing ill of a disease not only past all pity, but even such as to meet with much ridicule. For why is it, tell me, that thou art pale and trembling and standing in fear? What evil has happened? Is it that thy brother is in honour, and looked up to, and in esteem? Why, thou oughtest to make chaplets, and rejoice, and glorify God, that thine own member is in honour and looked up to! But art thou pained that God is glorified[p]? Seest thou to what issue the war tends? But, some will say, it is not because God is glorified, but because my brother is. Yet through him the glory ascendeth up to God: and so will the war from thee do also. But it is not this, he will say, that grieves me, for I should wish God to be

[p] 4 Mss. add, what madness doth not this exceed?

glorified by me. Well then! rejoice at thy brother's being in honour, and then glorified is God again through thee, and[q] all will say, Blessed be God that hath His household so minded, wholly freed from envy, and rejoicing together at one another's goods! And why do I speak of thy brother? for if he were thy foe and enemy, and God were glorified through him, a friend shouldest thou make of him for this reason. But thou—dost thou make thy friend an enemy because God is glorified by his being in honour? And were any one to heal thy body when in evil plight, though he were an enemy, thou wouldest count him thenceforward among the first of thy friends. And dost thou reckon him that gladdens the countenance of Christ's Body, that is, the Church, and is thy friend, to be yet an enemy? How else then couldest thou shew war against Christ? And this is why even if a man do miracles, have celibacy to shew, and fasting, and lying on the bare ground, and doth by this virtue advance even to the angels, yet shall he be most accursed of all, while he has this defect, and shall be a greater breaker of the Law than the adulterer, and the fornicator, and the robber, and the violator of sepulchres. And, that no one may condemn this language of hyperbole, I should be glad to put this question to you. If any one were come with fire and mattock, and were destroying and burning this Church, and digging down this Altar, would not each one of those here stone him with stones as accursed and a law-breaker? What then, if one were to bring a yet more consuming flame than this, I mean envy, that doth not ruin the stone buildings, nor dig down the Altar of gold, but subverteth and scornfully marreth what is far more precious than either walls or Altar, the Teachers' building, what sufferance would he deserve? And let no one tell me, that he has often endeavoured and been unable: for it is from the spirit that the actions are judged. For Saul did kill David, even though he did not hit him. Tell me, dost thou not perceive that thou art plotting against the sheep of Christ when thou warrest with His Shepherd? those sheep for whom also Christ shed

Rom. 3, 31.

1 Sam. 19, 10.

[q] 4 Mss. for 'and' have 'for when thou art so disposed toward thy brother.'

Homil. VII. His Blood, and bade us both to do and to suffer all things? Dost thou not remind thyself that thy Master sought thy glory and not His own, but thou art seeking not that of thy Master but thine own? And yet if thou wert to seek His, then thou wouldest obtain thine own also. But by seeking thine own before His, thou wilt not ever gain even this. What remedy is there then for this? Let us all join in prayer, and let us lift up our voice with one accord in their behalf as for those possessed, for indeed these are more wretched than they, inasmuch as their madness is of choice. For this affliction needeth prayer and much entreaty. For if he that loveth not his brother, even though he empty out his money, yea and have the glory of martyrdom, is no whit advantaged; consider what punishment the man deserves who even wars with him that hath not wronged him in any thing; he is even worse than the Gentiles: for if to love them that love us does not let us have any advantage over them, in what grade shall he be placed, tell me, that envieth them that love him? For envying is even worse than warring; since he that warreth, when the cause of the war is at an end, puts an end to his hatred also: but the grudger would never become a friend. And the one shews an open kind of battle, the other a covert: and the one often has a reasonable cause to assign for the war, the other, nothing else but madness, and a Satanic spirit. To what then is one to compare a soul of this kind? to what viper? to what asp? to what canker-worm? to what scorpion? since there is nothing so accursed or so pernicious as a soul of this sort. For it is this, it is this, that hath subverted the Churches, this that hath gendered the heresies, this it was that armed a brother's hand, and made his right hand to be dipped in the blood of the righteous, and plucked away the laws of nature, and set open the gates for death, and brought that curse[1] into action, and suffered not that wretch to call to mind either the birth-pangs, or his parents, or any thing else, but made him so furious, and led him to such a pitch of phrensy, that even when God exhorted him and said, *Unto thee shall be his re-*

[1] 2 Mss. sentence

Gen. 4, 7. LXX.

course[r], *and thou shalt rule over him;* he did not even then give in, yea although he both forgave him the fault, and made his brother subject to him. But his complaint is so incurable, that even if thousands of medicines are applied, it keeps sloughing with its own corruption. For wherefore art thou so vexed, thou most miserable of men? Is it because God hath had honour shewn Him? Nay, this would shew a Satanical spirit. Is it then because thy brother outstrips thee in good name? As for that, it is open to thee in turn to outstrip him. And so, if thou wouldest be a conqueror, kill not, destroy not, but let him abide still, that the material for the struggle may be preserved, and conquer him living. For in this way thy crown had been a glorious one; but by thus destroying thou passest a harder sentence of defeat upon thyself. But a grudging spirit hath no sense of all this. And what ground hast thou to covet glory in such solitude? for those were at that time the only inhabitants of the earth. Still even then this restrained him not, but he cast away all from his mind, and stationed himself in the ranks of the devil; for he it was who then led the war upon Cain's side. For inasmuch as it was not enough for him that man had become liable to death, by the manner of the death he tried to make the tragedy still greater, and persuaded him to become a fratricide. For he was urgent and in travail to see the sentence carried into effect, as never satisfied with our ills. As if any one who had got an enemy in prison, and saw him under sentence, were to press, before he was out of the city, to see him butchered within it, and would not wait even the fitting time, so did the devil then: and yet having heard that man must go to earth, he travailed with desire to see something worse, by a son dying before his father, and a brother destroying a brother, and that with a pre-

Rom. 3, 31.

[r] ἀποστροφὴ 'turning away,' some read ἐπιστροφὴ, as Cyr. Al. Glaph. ad loc. who speaks of the ἀποστροφὴ or turning away of God's face from Cain; but to render it thus here is inconsistent with Gen. 3, 16. and with St. Chrysostom's interpretation in Gen. 4. Hom. xix. which illustrates several expressions here.

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mature and violent slaughter. See you what great service envy hath done him? how it hath filled the insatiate spirit of the devil, and hath prepared for him a table great as he desired to see?

Let us then escape from the disease; for it is not possible, indeed it is not, to escape from the fire prepared for the devil, unless we get free from this sickness. But free we shall get to be if we lay to mind how Christ loved us, and also how He bade us love one another. Now what love did He shew for us? His precious Blood did He shed for us when we were enemies, and had done the greatest wrong to Him. This do thou also do in thy brother's case, (for this is the end of His saying, *A new commandment I give unto you, That ye so*[s] *love one another as I have loved you;*) or rather even so the measure does not come to a stand. For it was in behalf of His enemies that He did this. And are you unwilling to shed your blood for your brother? Why then dost thou even shed His blood, disobeying the commandment even to contradiction? Yet what He did was not as a due: but you, if you do it, are but fulfilling a debt. Since he too, who, after receiving the ten thousand talents, demanded the hundred pence, was punished not merely for the fact that he demanded them, but because even by the kindness done him he had not become any better, and did not even follow where his Lord had begun, or remit the debt. For that on the part of the servant was but a debt after all, if it had been done. For all things that we do, we do towards the payment of a debt. And this is why Himself said, *When ye have done all, say, We are unprofitable servants, we have done that which was our duty to do.* If then we display charity, if we give our goods to them that need, we are fulfilling a debt; and that[t] not only in that it was He who first began the acts of goodness, but because it is His goods that we are distributing if we ever[u] do give. Why then deprive thyself[x] of what He willeth thee to have

John 13, 34.

Luke 17, 10.

[s] οὕτως and ἐγὼ are not in the text in St. Jchn. 1 Ms. (Bodl.) here omits οὕτως.

[t] 4 Mss. and it is a debt (or of debt) not only.

[u] 5 Mss. if we give all.

[x] 2 Mss. ἑαυτὸν, which however does not change the sense, even omitting σε, as one of them does.

the right of. For the reason why He bade thee give them to another was that thou mightest have them thyself. For so long as thou hast them to thyself even thou thyself hast them not. But when thou hast given to another, then hast thou gotten them thyself. What charm then will do as much as this? Himself poured forth His Blood for His enemies. But we not even our money for our benefactor! He did so with His[1] Blood that was His own: we will not even with money that is not ours. He did it before us, we not even after His example. He did it for our salvation, we will not do it even for our own advantage. For He is not to have any advantage from our love toward man, but the whole gain accrueth unto us. And this is the very reason why we are bidden to give away our goods, that we may not be thrown out of them. For as a person who gives a little child money, bids[2] him hold it fast, or give it the servant to keep, that it may not be for whoever will to snatch it away, so also doth God. For He says, give to him that needeth, lest some one should snatch it away from thee, as an informer, for instance, or a calumniator, or a thief, or, after all these are avoided, death. For so long as thou holdest it thyself, thou hast no safe hold of it. But if thou givest it Me through the poor, I keep it all for thee exactly, and in fit season will return it with great increase. For it is not to take it away that I receive it, but to make it a larger amount, and to keep it more exactly, that I may have it preserved for you against that time, in which there is no one to lend or to pity. What then can be more hard-hearted, than if we, after such promises, cannot make up our minds[y] to lend to Him? Yes, it is for this that we go before Him destitute and naked and poor, not having the things committed to our charge, because we do not deposit them with Him who keepeth them more exactly than any. And for this we shall be most severely punished. For when we are charged with it, what shall we be able to say about the loss of them[z]? what pretext to put forward? what defence?

Rom. 3, 31.

[1] 4 Mss. precious

[2] 6 Mss. and bids

[y] μὴ ἀνεχομένων, 3 Mss. omit the negative, in which case it must be rendered if we forbear, but the other sense is at once more forcible and more agreeable to usage.

[z] Savile, 'about our own self-destruction,' περὶ τῆς ἀπωλείας ἑαυτῶν, but 6 Mss. αὐτῶν, which makes better sense.

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For what reason is there why you did not give? Do you disbelieve that you will receive it again? And how can this be reasonable? For He that giveth to one that hath not[1] given, how shall He not much rather give after he has received? But the sight of them pleases you. Well then give much the more for this reason, that you may there be the more delighted, when no one can take them from you. Since now if you keep them, you will even suffer countless evils. For as a dog, so doth the devil leap upon them that are rich, wishing to snatch from them, as from a child that holdeth a sippet or a cake. Let us then give them to our Father, and if the devil see this done he will certainly withdraw: and when he has withdrawn, then will the Father safely give them all to thee, when he cannot trouble, in that world to come. For now surely they that be rich differ not from little children that are troubled by dogs, while all are barking round them, tearing and pulling, and these not men only, but ignoble affections; as gluttony, drunkenness, flattery, uncleanness of every kind. And when we have to lend, we are very anxious about those that give much, and look particularly for those that are frank dealers. But here we do the opposite. For God, who dealeth frankly, and giveth not the ordinary interest, but an hundredfold greater, we desert, and those who will not return us even the capital, these we seek after. For what return will our belly make us, that consumeth the larger share of our goods? Dung and corruption. Or what will vainglory? Envy and grudging. Or what nearness? Care and anxiety. Or what uncleanness? Hell and the venomous worm! For these are the debtors of them that be rich, who pay[2] this interest upon the capital, evils at present, and dreadful things in expectation. Shall we then lend to these, pray, with such punishment for interest, and shall we not trust the same to Christ when[3] He holdeth forth unto us heaven, immortal life, blessings unutterable? And what excuse wilt thou have? For how comest thou not to give to Him, who will assuredly return, and return in greater abundance. Perhaps it is because it is so long before He repays. Yet surely He repays even here. For He is true which saith, *Seek the kingdom of heaven, and all these things shall be added to you.* Seest thou this

[1] Sav. μὴ τῷ 5 Mss. om. τῷ

[2] 5 Mss. κατα-βάλλον-τις

[3] 3 Mss. om. τῷ

Matt. 6, 33.

extreme munificence? Those goods, He says, have been stored up for thee, and are not diminishing: but these here I give by way of increase and surplus. But, besides all this, the very fact of its being so long before thou wilt receive it, does but make thy riches the greater: since the interest is more. For in the case of those who have money lent them, we see that this is what the lenders do, lending, that is, with greater readiness to those who refund a long time after. For he that straightway repays the whole, cuts off the progression of the interest. But he that keeps possession of it for a longer time, makes also the gain from it greater. So then in man's case we are not offended at the delay, but even use artifices to make it greater; but in the case of God shall we be so little-minded, as on this very ground to be backward and to retract? And yet, as I said, He both giveth here, and along with the reason mentioned, as planning also some other greater advantage to us, He there keepeth the whole in store. For the abundance of what is given, and the excellency of that gift, transcends this present worthless life. Since in this perishable and doomed body there is not even the possibility of receiving those unfading crowns; nor in our present state, perturbed and full of trouble, and liable to many changes as it is, of attaining to that unchangeable unperturbed lot[b]. Now you, if any one were to owe you gold, and while you were staying in a foreign country, and had neither servants, nor any one to convey it across to the place of your abode, were to promise to pay you the loan, would beseech him in countless ways to have it paid down not in the foreign land, but at home rather. But do you think right to receive those spiritual and unutterable things in this world? Now what madness this would shew! For if you receive them here, you must have them corruptible to a certainty; but if you wait for that time, He will repay you them incorruptible and unalloyed. If you receive here, you have gotten lead; but if there, tried gold. Still He does not even deprive thee of the goods of this life. For along with that promise He has placed another also, to the following effect. That every one that loveth the things

Rom. 3, 31.

[b] λῆξιν, which may mean 'rest.' but tautology after ἀτάραχτον.

5 Mss. omit καὶ ἀτάραχον, which seems

HOMIL. VII. Mat. 19, 29.

of the world to come, shall receive *an hundred-fold in this life present, and shall inherit eternal life.* If then we do not receive the hundredfold, it is ourselves that are to blame for not lending to Him who can give so much, for all who have given have received much; even though they gave but little. For what great thing, tell me, did Peter give? was it not a net that was broken, and a rod and a hook only? Yet still God opened to him the houses of the world, and spread before him land and sea, and all men invited him to their possessions. Or rather they sold what was their own, and brought it to his [c] feet, not so much as putting it into his [c] hands, for they dared not, so great was the honour they paid him, as well as their profuseness. But he was Peter, you will say! And what of this? O man! For it was not Peter only to whom He made this promise, neither said He, Thou, O Peter, only art to receive an hundredfold, but every one whosoever hath *left houses or brethren shall receive an hundredfold.* For it is not distinction of persons that He recognises, but actions that are rightly done. But a circle of little ones is round about me, one will say, and I am desirous of leaving them with a good fortune [d]. Why then do we make them paupers? For if you leave them every thing, you are still committing your goods to a trust that may deceive you. But if you leave God their joint-heir and guardian, you have left them countless treasures. For as when we avenge ourselves God assisteth us not, but when we leave it to Him, more than we expect comes about; so in the case of goods, if we take thought about them ourselves, He will withdraw from any providence over them. But if we rather [e] cast our care upon Him, He will place both them and the children in safety. And why art thou amazed that this should be so with God; for even with men one may see this happening. For if you do not when dying invite any of your relatives to the care of your children, it often happens, that one who is abundantly willing feels reluctancy, and is too modest to spring to the task of his own accord. But if you cast the care upon him, as having had a very great honour shewn him, he will

[c] 6 Mss. 'their,' i. e. the Apostles'. Oxf. Trans. Treatises, p. 244.
[d] See Cypr. Of works and alms, c. 15.
[e] 6 Mss. if we cast all on Him.

in requital make very great returns. If then thou wouldest leave thy children much wealth, leave them God's care. For He who, without thy having done any thing, gave thee a soul, and formed thee a body, and granted thee life, when He seeth thee displaying such munificence and distributing their goods to Himself along with them, must surely open to them every kind of riches. For if Elijah after having been nourished with a little meal, since he saw that that woman honoured him above her children, made threshing-floors and oil-presses appear in the little hut of the widow, consider what loving care the Lord of Elijah will display! Let us then not consider how to leave our children rich, but how to leave them virtuous. For if they are confident of riches, they will not mind aught besides, in that they have the means of skreening the wickedness of their ways in their abundant riches. But if they find themselves devoid of the comfort to be got from that source, they will do all so as by virtue to find themselves abundant consolation for their poverty. Leave them then no riches, that you may leave them virtue. For it is unreasonable in the extreme, not to make them, whilst we are alive, lords of all our goods; yet after we are dead to give the easy nature of youth full exemption from fear. And yet while we are alive we shall have power to call them to account, and to sober and bridle those that make an ill use of their goods; but if after we are dead we afford them, at the time of the loss of ourselves, and their own youthfulness, that power which wealth gives, endless are the precipices into which we shall thrust those unfortunate and miserable creatures, so heaping fuel upon flame, and letting oil drop into a fierce furnace. And so, if you would leave them rich and safe withal, leave God a debtor to them, and deliver the bequest to them into His hands. For if they receive the money themselves, they will not know even who to give it to, but will meet with many designing and unfeeling people. But if thou beforehand puttest it out to interest with God, the treasure henceforward remains unassailable. And great is the facility wherewith that repayment will be made. For God is well pleased at repaying us what He oweth, and both looks with a more

Rom. 3, 31.

Homil. VII. favourable eye upon those who have lent to Him, than on those who have not; and loveth those the most to whom He oweth the most. And so, if thou wouldest have Him for thy Friend continually, make Him thy Debtor to a large amount. For there is no lender so pleased at having those that owe to him, as Christ[1] is rejoiced at having those that lend to Him. And such as He oweth nothing to, He fleeth from; but such as He oweth to, He even runneth unto. Let us then use all means to get Him for our Debtor; for this is the season for loans, and He is now in want. If then thou givest not unto Him now, He will not ask of thee after thy departing hence. For it is here that He thirsteth, here that He is an hungred. Since He thirsteth when He thirsteth after thy salvation; and it is for this that He even begs; for this that He even goeth about naked, negociating immortal life for thee. Do not then neglect Him; since it is not to be nourished that He wishes, but to nourish; it is not to be clothed, but to clothe and to accoutre thee with the golden garment, the royal robe. Do you not see even the more attached sort of physicians, when they are washing the sick, wash themselves also, though they need it not. In the same way He also doth all for the sake of thee who art sick. For this reason also He uses no force in demanding, that He may make thee great returns; that thou mayest learn that it is not because He is in need that He asketh of thee, but that He may set right that thou needest. For this reason too He comes to thee in a lowly guise, and with His right hand held forth. And if thou givest Him a farthing, He turneth not away: and even if thou rejectest Him, He cometh again to thee. For He desireth, yea desireth exceedingly, our salvation: let us then think scorn of money, that we may not be thought scorn of by Christ. Let us think scorn of money, even with a view to obtain the money itself. For if we keep it here, we shall lose it altogether both here and hereafter. But if we distribute it with abundant expenditure, we shall enjoy in each life abundant wealthiness. He then that would become rich, let him become poor, that he may be rich. Let him spend that he may collect, let him scatter that he may gather. But if this is novel and paradoxical, look

[1] 5 Mss. God

to the sower, and consider that he cannot in any other way gather more together, save by scattering what he hath, and letting go of what is at hand. Let us now sow and till the Heaven, that we may reap with great abundance, and obtain everlasting goods, through the grace and love toward man, &c. Rom. 3, 31.

HOMILY VIII.

Rom. iv. 1, 2.

What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God.

Homil. VIII.

He had said[1], that the world had become guilty before God, and that all had sinned, and that boasting was excluded, and that it was impossible to be saved otherwise than by faith. He is now intent upon shewing that this salvation, so far from being matter of shame, was even the cause of a bright glory, and a greater than that through works. For since the being saved, yet with shame, had somewhat of dejection in it, he next takes away this suspicion too. And indeed he has hinted at the same already, by calling it not barely salvation, but *righteousness*. *Therein* (he says) *is the righteousness of God revealed.* For he that is saved as a righteous man has a confidence accompanying his salvation. And he calls it not *righteousness* only, but also the setting forth of the righteousness of God. But God is set forth in things which are glorious, and shining, and great. However he nevertheless draws support for this from what he is at present upon, and carries his discourse forward by the method of question. And this he is always in the habit of doing, both for clearness sake, and for the sake of confidence in what is said. Above, for instance, he did it, where he says, *What advantage then hath the Jew? and what have we more than*

[1] 4 Mss. ἔστιν

Rom. 4, 17.

Rom. 3, 1.

others[a]*?* and again, *where is boasting*[b]*?* and here, *what then, shall we say that Abraham our father? &c.* Now since the Jews kept turning over and over the fact, that the Patriarch, and friend of God, was the first to receive circumcision, he wishes to shew, that it was by faith that he too was justified. And this was quite a vantage ground to insist upon[1]. For for a person who had no works, to be justified by faith, was nothing unlikely. But for a person richly adorned with good deeds, not to be made just from hence, but from faith, this is something[2] to cause wonder, and to set the power of faith in a strong light. And this is why he passes by all the others, and leads his discourse back to this man. And he calls him *father, as pertaining to the flesh*, to throw[3] them out of the genuine relationship[4] to him, and to pave the Gentiles' way to kinsmanship[c] with him. And then he says, *For if Abraham were justified by works, he hath whereof to glory; but not before God.* After saying that God *justifieth the circumcision by faith and the uncircumcision through faith*, and making the same sufficiently sure in what he said before, he now proves it by Abraham more clearly than he promised, and pitches the battle for faith against works, and makes this righteous man the subject of the whole struggle; and that not without special meaning. Wherefore also he sets him up very high by calling him *forefather*, and putting a constraint upon them to comply with him in all points. For, Tell me not, he would say, about the Jew, nor bring this man or that before me. For I will go up to the very head of all, and the source whence circumcision took its rise. For *if Abraham*, he says, *was justified by works, he hath whereof to glory: but not before God.* What is here said is not plain, and so one must make it plainer. For there are two 'gloryings,' one of works, and one of faith. After saying then, *if he was*

Rom. 4, 1. 2.

[1] περιουσία νίκης πολλῆς

[2] 6 Mss. the thing

[3] 6 Mss. ἐκβάλλων Sav. ἐκβαλὼν

[4] συγγενείας γνησίας

[a] Rom. iii. 9. τί οὖν προκατέχομεν περισσόν; as 2 Mss. of Matth. read at the beginning of the last Homily. So too some Mss. of the text, and the Syriac version.

[b] Rom. iv. 27. here Sav. adds, 'it is excluded.' 4 Mss. omit the words.

[c] ἀγχιστείαν, which the orators use for right of inheritance as next of kin. See verses 13, 14. c. viii. 17. ix. 8. Gal. iii. 7. 15, 16. 18. Heb. ix. 16. 26. which renders it probable that there is reference to the death of Christ, (see Rev. xiii. 8.) and so to the idea of 'Testament,' in the Ep. to the Galatians.

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justified by works, he hath whereof to glory; but not before God; he points out that he might have whereof to glory from faith also[d], yea and much greater reason for it. For the great power of Paul is especially displayed in this, that he turns what is objected to the other side, and shews that what seemed rather to be on the side of salvation by works, viz. glorying or boldness of claim[1], belonged much more truly to that by faith. For he that glorieth in his works has his own labours to put forward: but he that finds his honour in having faith in God, has a much greater ground for glorying to shew, in that it is the Lord[2] that he glorifieth and magnifieth. For those things which the nature of the visible world tells him not of, in receiving these by faith in him, he at once displays sincere love towards Him, and heralds His power clearly forth. Now this is the character of the noblest soul, and the philosophic[e] spirit, and lofty mind. For to abstain from stealing and murdering is a trifling sort of acquirement, but to believe that it is possible for God to do things impossible requires a soul of no mean stature, and earnestly affected towards Him; for this is a sign of sincere love. For he indeed honours God, who fulfils the commandments, but he doth so in a much greater degree who thus followeth wisdom[3] by his faith. The former obeys Him, but the latter receives that opinion of Him which is fitting, and glorifies Him, and feels wonder at Him more than that evinced by works. For that glorying pertains to him that does aright, but this glorifieth God, and lieth wholly in Him. For he glorieth at[4] conceiving great things concerning Him, which redound to His glory. And this is why he speaks of having whereof to glory before God. And not for this only, but also for another reason: for he who is a believer glorieth again, not only because he loveth God in sincerity, but also because he hath enjoyed great honour and love from Him. For as he shews his love to Him by having great thoughts about Him, (for this is a proof of love,) so doth God also love him, though deserving to suffer for countless sins, not in freeing him from punish-

[1] παῤῥησιάζεσθαι

[2] 6 Mss. God

[3] φιλοσοφῶν

[4] τῷ 6 Mss.

[d] 4 Mss. that he that is of faith might also have whereof to glory.

[e] φιλοσόφου γνώμης, the word is used (as frequently by Christian writers) in the sense of choosing wisdom for the guide of life.

ment only, but even by making him righteous. He then hath whereof to glory, as having been counted worthy of mighty love. ROM. 4, 3—5.

Ver. 3, 4. [1] *For what saith the Scripture? Abraham believed in God, and it was counted unto him for righteousness. Now*[f] *to him that worketh is the reward not reckoned of grace, but of debt.* [1] 6 Mss. omit this verse.

Then is not this last the greatest, he means? By no means: for it is to the believer that it is reckoned. But it would not have been reckoned, unless there were something that he contributed himself. And so he too hath God for his debtor, and debtor too for no common things, but great and high ones. For to shew his highmindedness and spiritual understanding, he does not say *to him that believeth* merely, but

Ver. 5. *To him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness*[2]. [2] 6 Mss. omit his faith &c.

For reflect how great a thing it is to be persuaded and have full confidence that God is able on a sudden not to free a man who has lived in impiety from punishment only, but even to make him just, and to count him worthy of those immortal honours. Do not then suppose that this one is lowered in that it is not reckoned unto the former of grace. For this is the very thing that makes the believer glorious; the fact of his enjoying so great grace, of his displaying so great faith. And note too that the recompence is greater. For to the former a reward is given, to the latter righteousness. Now righteousness is much greater than a reward. For righteousness is a recompence which most fully comprehends several rewards. Therefore after proving this from Abraham, he introduces David also as giving his suffrage in favour of the statement made. What then doth David say? and whom doth he pronounce blessed? is it him that hath toiled[g] in works, or him that hath enjoyed grace? Him clearly[3] that hath obtained pardon and a gift! And when I speak of blessedness, I mean the chiefest of all good things; for as righteousness is greater than a reward, so is blessedness greater than righteousness. Having then shewn [3] 4 Mss. add clearly

[f] 2 Mss. of Matth. and 1 (Bodl.) read γὰρ.

[g] 7 Mss. καμόντα, Sav. κομῶντα, adorned.

Homil. VIII. that the righteousness is better, not owing to Abraham's having received it only, but also from reasonings; (for he hath whereof to boast, he says, but not before God;) he again uses another mode of shewing that it is more dignified, by bringing David in to give his suffrage this way. For he also, he says, pronounces him blessed who is so made righteous, saying,

Ver. 7. *Blessed are they whose iniquities are forgiven.*

And he seems to be bringing a testimony beside his purpose. For it does not say, Blessed are they whose faith is reckoned for righteousness. But he does so on purpose, not through inadvertency, to shew the greater superiority. For if he be blessed that by grace received forgiveness, much more is he that is made just, and that exhibits faith. For where blessedness is, there all shame is removed, and there is much glory, since blessedness is a greater degree both of reward and of glory[h]. And for this cause what is the advantage of the other he states as unwritten, *Now to him that worketh is the reward reckoned not of grace;* but what the advantage of faith is, he brings evidence of Scripture to prove, saying, As David saith, *Blessed are they whose iniquities are forgiven, and whose sins are covered*[i]. What, he means, is it that you say? Is it that 'it is not of debt but of grace that he[k] receives forgiveness?' But see it is this person who is pronounced blessed. For he would not have pronounced him so, unless he saw him in the enjoyment of great glory. And he does not say this *forgiveness* then comes upon the circumcision; but what saith he?

Ver. 9. *Cometh this blessedness then* (which is the greater thing) *upon the circumcision or upon the uncircumcision?*

For now the subject of enquiry is, With whom is this good and great thing to be found; is it with the circumcision or with the uncircumcision? And notice its superiority! For he shews that it is so far from shunning the uncircumcision, that it even dwelt gladly with it before the circumcision. For since he that pronounced it blessed was David,

[h] So 5 Mss. Sav. and glory of rewards.

[i] 6 Mss. om. and whose, &c.

[k] So 5 Mss. Sav. 'thou receivest,' which scarcely makes sense.

who was himself also in a state of circumcision, and he was speaking to those in that state, see how eagerly Paul contends for applying what he said to the uncircumcised. For after joining the ascription of blessedness to righteousness, and shewing that they are one and the same thing, he enquires how Abraham came to be righteous. For if the ascription of blessedness belong to the righteous, and Abraham was made righteous, let us see how he was made righteous, as uncircumcised or circumcised? Uncircumcised, he says. Rom. 4, 11.

Ver. 10. *How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision*[1]. And, *For we say that faith was reckoned to Abraham for righteousness.* [1] 6 Mss. om. How was, &c.

After mentioning the Scripture above, (for he said, *What saith the Scripture? Abraham believed in God, and it was counted unto him for righteousness,*) here he goes on to take up the judgment of the speakers, and shews that justification took place in the uncircumcision. Then from these grounds he solves another objection which is starting up. For if when in uncircumcision, one might say, he was justified, to what purpose was the circumcision brought in?

Ver. 11. *He received,* he replies, *the sign and*[1] *seal of the righteousness of the faith, which he had being yet uncircumcised.*

See you how he shews the Jews to be as it were of the class of parasites[2], rather than those in uncircumcision, and that these were added to the others[m]? For if he was justified and crowned while in uncircumcision, and afterwards received the circumcision, and then the Jews came in after that, Abraham is then the father first of the uncircumcised, which through faith appertain to him, and then of those in [2] i. e. guests

[1] Text, 'the sign of circumcision, a seal,' &c. All our copies, however, and those of Matth. agree. The sense is so plain that we need not suppose a various reading.

[m] So 5 Mss. and Sav. Mar. except that 1 (Bodl.) reads προσειρημμένους, probably from a mistake. The meaning seems to be that the faithful Jews were brought in as it were to the house of Abraham, and added to the number of the faithful already existing as uncircumcised, and children of Abraham by their faith. The reading of Savile's text, ἢ καὶ τούτους τοὺς ἐν ἀκροβυστίᾳ ἐκείνοις προσειρημένους, means, 'in that these too, that were in uncircumcision, were added to them,' which is inconsistent with the context, and is not noticed in the Ben. Edition. Possibly the passage is still corrupt.

Homil. VIII. the circumcision. For he is a forefather of two lines. See you faith lightening up? for till it came the patriarch was not justified. See you the uncircumcision offering no hindrance? for he was uncircumcised, yet was not hindered from being justified. The circumcision therefore is behind the faith. And why wonder that it is behind the faith, when it is even behind the uncircumcision. Nor is it behind faith only, but very far inferior to it, even so far as the sign is to the reality of which it is the sign; for instance, as the seal[1] is to the soldiers. And why did he want a seal then? He did not want it himself. For what purpose then did he receive it? With a view to his being the father alike of them that believe in uncircumcision and in circumcision, and not merely of those in circumcision. Wherefore he goes on to say, *To them who are not of the circumcision only, &c.* For if he be father to the uncircumcised, it is not in that he is uncircumcised that he is their father, although in deed justified in uncircumcision, but in that they imitated his faith; much less is it owing to circumcision that he is the forefather of those in the state of circumcision, unless faith also be added. For he says that the reason of his receiving circumcision was that either of us two parties might have him for a forefather, and that those in the uncircumcision might not thrust aside those in the circumcision[n]. See how the former had him for their forefather first. Now if the circumcision be of dignity owing to its preaching righteousness, the uncircumcision even hath no small preeminence in having received it before the circumcision. Then wilt thou be able to have him as a forefather when thou walkest in the steps of that faith, and art not contentious, nor a causer of division in bringing in the Law. What faith? tell me.

[1] See Hom. iii. on 2 Cor. at the end.

Ver. 12. *Which he had being yet uncircumcised.*

Here again he lays low the lofty spirit of the Jews by reminding them of the time of the justification. And he well says, 'the steps,' that you as well as Abraham may believe in the resurrection of bodies that are dead. For he

[n] 4 Mss. 'and that neither those in circumcision might thrust away the uncircumcised, nor the uncircumcised those in circumcision.'

also displayed his faith upon this point. And so if you reject the uncircumcision, be informed for certain that the circumcision is of no more use unto you. For if you follow not in the steps of his faith, though you were ever so much in a state of circumcision, you will not be Abraham's offspring. For even he received the circumcision for this end, that the man in a state of uncircumcision might not cast thee off. Do not then demand this of him too[o]. For it was you whom the thing was to be an assistance to, not he. But he calls it a sign of the righteousness. And this also was for thy sake, since now it is not even this: for thou then wert in need of bodily signs, but now there is no need of them. 'And was it not possible,' one might say, 'from his faith to learn the goodness of his soul? Yes it was possible, but you stood in need of this addition also. For since thou didst not imitate the goodness of his soul, and wert not able to see it, a sensible circumcision was given thee, that, after having become accustomed to this of the body, thou mightest by little and little be led on to the true love of wisdom in the soul also, and that having with much seriousness received it as a very great privilege, thou mightest be instructed to imitate and revere thine ancestor. This object then had God not only in the circumcision, but in all the other rites, the sacrifices, I mean, and the sabbaths and feasts. Now that it was for thy sake that he received the circumcision, learn from the sequel. For after saying that he received a sign and a seal, he gives the reason also as follows. That he might be the father of the circumcision—to those who received the spiritual circumcision also, since if you have only this[1], no farther good will come to you. For this is then a sign, when the reality of which it is the sign is found with thee, that is, faith; since if thou have not this, the sign, to thee has no longer the power of a sign, for what is it to be the sign of? or what the seal of, when there is nothing to be sealed? much as if you were to shew one a purse with a seal to it, when there was nothing laid up within. And so the circumcision is ridiculous if there be no faith within. For if it be a sign of righteousness, but

Rom. 4, 13.

[1] i. e. the carnal

[o] i. e. 'do not require him to be circumcised.' See Rom. 14, 3. Gal. 6, 12. 15. &c.

Homil. VIII. you have not righteousness, then you have no sign either. For the reason of your receiving a sign was that you might seek diligently for that reality whereof you have the sign: so that if you had been sure of diligently seeking thereafter without it, then you had not needed it. But this is not the only thing that circumcision proclaims, namely, righteousness, but righteousness in even an uncircumcised man. Circumcision then does but proclaim, that there is no need of circumcision.

Ver. 14. *For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.*

He had shewn that faith is necessary, that it is older than circumcision, that it is more mighty than the Law, that it establisheth the Law. For if all sinned, it was necessary: if one being uncircumcised was justified, it is older: if the knowledge of sin is by the Law, and yet it was without the Law made evident[p], it is more mighty: if it has testimony borne to it by the Law, and establisheth the Law, it is not opposed to it, but friendly and allied to it. Again, he shews upon other grounds too that it was not even possible by the Law to attain to the inheritance, and after having matched it with the circumcision, and gained it the victory, he brings it besides into contrast with the Law in these words, *For if they which are of the Law be heirs, faith is made void.* To prevent then any one from saying that one may have faith and also keep up the Law, he shews this to be impracticable. For he that clings to the Law, as if of saving force, does disparagement to faith's power; and so he says, *faith is made void*, that is, there is no need of salvation by grace. For then it cannot shew forth its own proper power; *and the promise is made of none effect.* This is because the Jew might say, What need have I of faith? If then this held, the things that were promised, would be taken away along with faith. See how in all points he combats with them from the early times and from the Patriarch. For having shewn from thence that righteousness and faith went together in the inheritance, he now shews that the promise

[p] i. e. as justifying. Rom. 3, 21.

did likewise. For to prevent the Jew from saying, What matters it to me if Abraham was justified by faith? Paul says, neither can what you are interested with, the promise of the inheritance, come into effect apart from it: and this was a thing to scare[q] them exceedingly. But what promise is he speaking of? That of his being the heir of the world, and that in him all should be blessed. And how does he say that this promise is made of none effect? ROM. 4, 16.

Ver. 15. *Because the Law worketh wrath: for where no Law is, there is no transgression.*

Now if it worketh wrath, and renders them liable for transgression, it is plain that it makes them so a curse also. But they that are liable under a curse, and punishment, and transgression, are not worthy of inheriting, but of being punished and rejected. What then happens? faith comes, drawing on it the grace[r], so that the promise comes into effect. For where grace is, there is a remitting, and where remitting is, there there is no punishment. Punishment then being removed, and righteousness succeeding from faith, there is no obstacle to our becoming heirs of the promise[s].

Ver. 16. *Therefore it is of faith*, he says, *that it might be by grace; to the end the promise*[t] *of God might be sure to all the seed: not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all*[u].

You see that it is not the Law only that faith establisheth, but the promise of God also that it will not allow to fall to the ground. But the Law, on the other hand, by being kept[x] to unseasonably, makes even the faith of none effect, and hindereth the promise. And this is why he shews that faith, so far from being superfluous, is even necessary to that degree, that without it there is no being saved. For the Law worketh wrath, as all have transgressed it. But this doth not even suffer wrath to arise at all: for *where no Law*

[q] Sav. ἐκφοβεῖ mar. and 6 Mss. ἐφόβει.
[r] So 6 Mss. Sav. drawn on by grace.
[s] So 6 Mss. Sav. adds, which is by faith.
[t] 5 Mss. and M. omit, 'of God,' so the text.
[u] 6 Mss. omit, 'not to that,' &c.
[x] These words are very important, as they shew that the Law was not held empty in itself, but at this time, i. e. since Christianity.

HOMIL. VIII. *is*, he says, *there is no transgression.* Do you see how he not only does away with sin after it has existed, but does not even allow it to be produced? And this is why he says by grace. For what end? Not with a view to their being put to shame, but to the end that the promise might be sure to all the seed. Here he lays down two blessings, both that the good things are sure, and also that they are to all the seed, so gathering in those of the Gentiles, and shewing that the Jews are without, if they bicker at the faith. For this is a surer thing than that. For faith doth thee no hurt, (be not contentious,) but even now thou art in danger from the Law, it preserves thee. Next having said *to all the seed*, he defines what seed he meaneth. That which is of the faith, he says, so blending with it[y] their relationship to the nations, and shewing that they must not be proud of Abraham who do not believe as he did. And see a third thing which faith effected besides. It makes the relationship to that righteous man more definite[1], and holds him up as the ancestor of a more numerous issue. And this is why he does not say merely Abraham, but *the father of us who be here.* And then to seal what was said with a quotation, he says,

[1] ἀκριβίστερον

Ver. 17. *As it is written, I have made thee a father of many nations.*

Do you observe that this was ordered by Providence from of old? What then he means, does He say this[z] of the Ishmaelites, or of the Amalekites, or of the Hagarenes? This however, as he goes on, he proves more distinctly not to be said of these. But as yet he presses forward to another point, and to this end he proves this very thing by defining the mode of the relationship, and establishing it with a vast reach of mind. What then does he say?

[2] or answering to κατέναντι

Before[2] *Him whom he believed, even God.*

But his meaning is something of this sort, as God is not the God of a part, but the Father of all, so is he also. And again, as God is a Father not by way of the relationship of nature, but by way of the affiance of faith, so is he also, inasmuch as it is obedience that makes Him father of us all.

y Or perhaps 'fixing the relationship,' i. e. of Abraham to the Gentiles, συνάπτων.

z 6 Mss. and Sav. mar. add, on account.

For since they thought nothing of this relationship, as clinging to that grosser one, he shews that this is the truer relationship by lifting his discourse up to God. And along with this he makes it plain that this was the reward of faith that he received. Consequently, if it were not so, and he were[1] the father of all the dwellers upon earth, the expression *before*[2], would be out of place, while the gift of God would be curtailed. For the *before*, is equivalent to "alike with." Since where is the marvel, pray, in a man's being the father of those sprung from himself? This is what is every man's lot. But the extraordinary thing is, that those whom by nature he had not, them he received by the gift of God. And so if thou wouldest believe that the patriarch was honoured, believe that he is the father of all. But after saying, *before Him whom he believed, even God*, he does not pause here, but goes on thus; *Who quickeneth the dead, and calleth those things which be not as though they were*, so laying beforehand His foundations for discoursing upon the resurrection. And it was serviceable also to His present purpose. For if He could *raise the dead* to life, and bring in *those things that were not as though they were*, then could he also make those who were not born of Him to be His children. And this is why he does not say, bringing the things which are not, but calling them, so shewing the greater ease of it. For as it is easy to us to call the things which are by name, so to Him it is easy, yea, and much easier, to give a subsistence to things that are not. But after saying, that the gift of God was great and unspeakable, and having discoursed concerning His power, he shews farther that Abraham's faith was deserving of the gift, that you may not suppose him to have been honoured without reason. And after raising the attention of his hearers to prevent the Jew from clamouring and making doubts, and saying, 'And how is it possible for those who are not children to become children?' he passes on to speak of the patriarch, and says,

Rom. 4, 18.

[1] even 6 Mss.
[2] or answering to

Ver. 18. *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.*

How was it that he *believed in hope against hope?* It was

Homil. VIII. against man's hope, in hope which is of God. (For he is shewing the loftiness of the action, and leaving no room for disbelieving what is said.) Things which are contrary to one another, yet faith blends them together. But if he were speaking about such as were from Ishmael, this language would be superfluous: for it was not by faith but by nature that they were begotten. But he bringeth Isaac also before us. For it was not concerning those nations that he believed, but concerning him who was to be from his barren wife. If then it be a reward to be father of many nations, it would be so of those nations clearly of whom he so believed. For that you may know that he is speaking of them, listen to what follows.

Ver. 19. *And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb.*

Do you see how he gives the obstacles, as well as the high spirit of the righteous man which surmounts all? *Against hope*, he says, was that which was promised: this is the first obstacle. For Abraham had no other person who had received a son in this way to look to. They that were after him looked to him, but he to no one, save to God only. And this is why he said, *against hope.* Then, *his body now dead.* This is a second. And, *the deadness of Sarah's womb.* This is a third, aye and a fourth obstacle.

Ver. 20. *But he staggered not at the promise of God through unbelief.*

For God neither gave any proof nor made any sign, but there were only bare words promising such things as nature did not hold out any hopes of. Yet still he says, *he staggered not.* He does not say, 'He did not disbelieve,' but, *He staggered not*, that is, he neither doubted nor hesitated though the hindrances were so great. From this we learn, that if God promise even countless impossibilities, and he that heareth, doth not receive them, it is not the nature of things that is to blame, but the unreasonableness of him who receiveth them not. But was *strong in faith.* See the pertinacity of Paul[a]. For since the discourse was about them that

[a] 6 Mss. φιλονικείαν, Sav. φιλοσοφίαν, 1 Ms. σοφίαν, which makes better sense than the reading of Savile. See above, p. 114.

work and them that believe, He shews that the believer works more than the other, and requires more power, and great strength, and sustains no common degree of labour. For they counted faith worthless, as having no labour in it. Insisting then upon this, he shews that it is not only he that succeeds in temperance, or any other virtue of this sort, but he that displays faith also who requires even greater power. For as the one needs strength to beat off the reasonings[b] of intemperance, so hath the faithful also need of a soul endued with power, that he may thrust aside the suggestions of unbelief. How then did he become *strong?* By trusting the matter, he replies, to faith and not to reasonings: else he had fallen. But how came he to thrive in faith itself? By giving glory to God, he says. Rom. 4, 21.

Ver. 21. *And being fully persuaded that what He had promised, He was able also to perform.*

Abstaining then from curious questionings is glorifying God, as indulging in them is transgressing. But if by entering into curious questions, and searching out things below, we fail to glorify Him, much more if we be over curious in the matter of the Lord's generation, shall we suffer to the utmost for our insolence. For if the type of the resurrection is not to be searched into, much less those unutterable and awestriking subjects[c]. And he does not use the word 'believed' merely, but, *being fully persuaded.* For such a thing is faith, it is clearer than the demonstration by reasons, and persuades more fully. For it is not possible for another reasoning succeeding to it to shake[d] it afterwards. He indeed that is persuaded with words may have his persuasion altered too by them. But he that stays himself upon faith, hath henceforward fortified his hearing against words that may do hurt to it. Having said then, that he was justified by faith, he shews that he glorified God by that faith; which is a thing specially belonging to a good life. *Let your light so shine before men, that they may see your good works, and* Mat. 5, 16.

[b] λογισμούς. It may be used for imaginations, as by Macarius.

[c] Tertull. de Res. Carn. cap. xii. Totus hic ordo revolubilis rerum, &c.

[d] Sav. and 1 Ms. διασαλεῦσαι, 4 Mss. διαλῦσαι, 1 διαλύσαι. Savile's reading seems the most forcible, but the other makes good sense.

HOMIL. VIII.

glorify your Father which is in heaven. [e]But lo! this is shewn also to belong to faith! And again, as works need power, so doth faith. For in their case the body often sheweth the toil, but in the faith the well-doing belongeth to the soul alone. And so the labour is greater, since it has no one to share the struggles with it[f]. Do you observe how he shews that all that belonged to works attached to faith in a far greater degree, as having whereof to glory before God,—requiring power and labour,—and again, glorifying God? And after saying, that *what He had promised, He is able also to perform*, he seems to me to speak beforehand of things to come. For it is not things present merely that He promises, but also things to come. For the present are a type of the other. It is then a sign of a weak, little, and pitiful mind not to believe. And so when any make faith a charge against us, let us make want of faith a charge against them in return, as pitiful, and little-minded, and foolish, and weak, and no better in disposition than asses. For as believing belongs to a lofty and high-born soul, so disbelieving doth to a most unreasonable and worthless one, and such as is sunken drowsily[1] into the senselessness of brutes. Therefore having left these, let us imitate the Patriarch, and glorify God as he gave Him glory. He held in mind His righteousness[2], His boundless power. And having formed a just conception of Him, he was also *fully persuaded* about His promises.

[1] κατανεγμένης

[2] 6 Mss. greatness

Let us then also glorify Him by faith as well as by works, that we may also attain to the reward of being glorified by Him. *For them that glorify me I will glorify*, He says: and indeed, if there were no reward, the very privilege of glorifying God were itself a glory. For if men take a pride in the mere fact of speaking eulogies of kings, even if there be no other fruit of it; consider how glorious it must be, that our Lord is glorified by us: as again, how great a punishment to cause Him to be by our means blasphemed. And yet this very being glorified, He wisheth to be brought

Rom. 2, 30.

[e] 6 Mss. add 'But,' and 'also,' they also place the stop after again, and add 'for.'

[f] So 6 Mss. and Sav. conj. The text of Sav. admits no other sense, but is not grammatical.

about for our sakes, since He doth not need it Himself. For what distance dost thou suppose to be between God and man? as great as that between men and worms[g]? But when I have mentioned a distance even thus great, I have not at all expressed it: since to express its greatness is impossible. Would you, now, wish to have a great and marked reputation among worms? Surely not. If then thou that lovest glory, wouldest not wish for this, how should He who is far removed from this passion, and so much farther above us, stand in need of glory from thee? Nevertheless, free from the want of it as He is, still He saith that[h] He desireth it for thy sake. Yet if He endured for thy sake to become a slave, why wonder that He upon the same ground layeth claim to the other particulars also? For He counts nothing unworthy of Himself which may be conducive to our salvation. Since then we are aware of this, let us shun sin altogether, because by reason of it He is blasphemed. For it says, *flee from sin, as from before a serpent.* If thou goest near unto it, it will bite thee: for it is not it that comes to us, but we that desert to it. God has so ordered things that the Devil should not prevail over us by compulsion[i]: since else none would have stood against his might. And on this account He set him a distant abode, as a kind of robber and tyrant[i]. And unless he find a person unarmed and solitary for his assaults, he doth not venture to attack him. Except he see us travelling by the desert[k], he has not the courage to come near us. Now the Devil's desert place is nothing else than sin. We then have need of the shield of faith, the helmet of salvation, the sword of the Spirit, not only that we may not get evil intreated, but that even should he be minded to leap[l] upon us, we may cut off his head. Need we have of continual prayer that he may be bruised under our feet, for he is shameless and full of hardihood, and this though

Rom. 4, 21.

Wisd. 21, 2.

[i] Gr. tyranny

[g] Sav. mar. and 5 Mss. add, 'or as great as between Angels and worms.'

[h] 4 Mss. omit He saith that.

[i] Tyrant was the name given to any rebel who set himself up for Emperor.

[k] See St. Chrys. on Mat. iv. 1. Hom. 13 in S. Mar. and the Catena Aurea on the same place, Oxf. Trans. p. 117, &c. going alone is represented as always exposing us to temptation, though it is sometimes done for holy purposes, and for greater victory.

[l] Alluding perhaps to the sons of Sceva, and then to Goliath.

Homil. VIII. he fights from beneath. But yet even so he gets the victory: and the reason is, that we are not earnestly set upon being above his blows. For he has not even the power to lift himself very high, but he trails along upon the ground. And of this the serpent is a type. But if God set him in that rank from the beginning, much more will He now. But if thou dost not know what fighting from beneath may be, I also will try to explain to thee the manner of this war. What then may this fighting from beneath be? It is standing upon the lower things of the world to buffet us, such as pleasure and riches and all the goods of this life. And for this reason, whoever he seeth flying toward heaven, first, he will not even be able to leap upon him. Secondly, even if he should attempt it he will speedily fall. For he hath no feet; be not afraid: he hath no wings; fear not. He trails upon the earth, and the things of the earth. Do thou then have nought in common with the earth, and thou wilt not need labour even. For he hath not any knowledge of open fight: but as a serpent he hideth him in the thorns, nestling evermore in the deceivableness of riches. And if thou wert to cut away the thorns, he will easily be put to flight, being detected[1]: and if thou knowest how to charm him with the inspired charms, he will straightway be struck. For we have, we surely have, spiritual charms, even the Name of our Lord Jesus Christ and the might of the Cross. This charm will not only bring the serpent out of his lurking places, and cast him into the fire, but even wounds it healeth. But if some that have said this Name have not been healed, it came of their own little faith, and was not owing to any weakness in what they said. For some did throng Jesus and press Him, and got no good therefrom. But the woman with an issue, without even touching His Body, but merely the hem of His garment, stanched a flux of blood of so long standing. This Name is fearful alike to the devil, and to passions, and to diseases. In this then let us find a pleasure, herewith let us fortify ourselves. It was thus Paul waxed great, and yet he was of the like nature with ourselves. But faith had made

[1] Sav. mar. and 5 Mss. ἐλεγχόμενος.

him a perfectly different person, and so much did it abound in him, that even his garments had great force. What excuse then shall we deserve, if even the shadows and the garments of those men drave off death, but our very prayers do not so much as bring the passions down? What is the reason[m] of it? Our temper is widely different. For what nature gives, is as much ours as theirs. For he was born and brought up just as we are, and dwelt upon the earth and breathed the air, as we do. But in other points he was far greater and better than we are, in zeal, in faith, and love. Let us then imitate him. Let us allow Christ to speak through us. He desireth it more than we do: and by reason of this, he prepared this instrument, and would not have it remain useless and idle, but wisheth to keep it ever in hand. Why then dost thou not make it serviceable[1] for the Maker's hand, but lettest it become unstrung, and makest it relaxed through luxury, and unfittest the whole harp for His use, when thou oughtest to keep the members[n] of it in full stretch, and well strung, and braced with spiritual salt[o]. For if Christ see our soul thus attuned, He will send forth His sounds even by it. And when this taketh place, then shalt thou see Angels leaping for joy[2], and Archangels too, and the Cherubim. Let us then become worthy of His spotless hands. Let us invite Him to strike even upon our heart. Or rather He needeth not any inviting. Only make it worthy of that touch, and He will be foremost in running unto thee. For if in consideration of their attainments not yet reached, He runneth to them, (for when Paul was not yet so advanced He yet framed that praise for him,) when He seeth one fully furnished, what is there that He will not do? But if Christ shall sound forth and the Spirit shall indeed light upon us[p], and we shall be better than the heaven, having not the sun and the moon fixed in our body, but the Lord of both sun and moon and angels dwelling in us and walking in us. And this I say, not

Rom. 3, 31.

[1] So 5 Mss. and Sav. mar.

[2] σκιρτῶντας

[m] Compare Bp. Taylor, Worthy Communicant, Sect. iv. 10. t. xv. p. 480.

[n] Or tunes, the word is ambiguous in the original.

[o] The substance used was probably not salt, but something possessing astringent properties.

[p] 6 Mss. ἐπιπτήσεται, Sav. 'rest on' alluding to the fable of Eunomus, Clem. Al. Ex. ad Gentiles, c. 1. Records of the Church, No. 16. Ed. 2.

Homil. VIII. that we may raise the dead, or cleanse the lepers, but that we may shew forth what is a greater miracle than all these—charity. For wheresoever this be in perfection, there the Son taketh up His abode along with the Father, and the grace of the Spirit frequenteth. For *where two or three are gathered together in My Name*, it says, *there am I in the midst of them*. Now this is for great affection, and for those that are very intimate friends, to have those whom they love on either side of them. Who then, he means, is so wretched as not to wish to have Christ in the midst? We that are at variance with one another! And haply some one may ridicule me and ask, What is it that you mean? Do you not see that we are all within the same walls, and under the same enclosure of the Church, standing under the same fold with unanimity; that no one fighteth, that we be under the same shepherd, crying aloud in common, listening in common to what is being said, sending up our prayers in common,—and yet mention fighting and variance? Fighting I do mention, and am not mad, nor out of my sober mind. For I see what I see, and know that we are under the same fold, and the same shepherd. Yet for this cause I make the greater lamentation, because, though there are so many circumstances to draw us together, we are at variance. And what sedition, it will be said, see you here? Here truly I see none. But when we have broken up, such an one accuses such another, another is openly insulting, another grudges, another is fraudulent, and rapacious, and violent, another indulges in unlawful love, another frames countless schemes of deceit. And if it were possible to open our souls, then ye would see all these things distinctly, and know that I am not mad. Do you not see in a camp, that when it is peace, men lay down their arms and cross over unarmed and undefended into the camp of the enemy, but when they are protected with arms, and with guards and outposts, the nights are spent in watching, and the fires are kept continually burning, this state of things is no longer peace but war. Now this is what may be seen among us. For we are on our guard against one another, and fear one another, and talk each of us into his neighbour's ear. And if we see any one else

Mat. 18, 20.

present, we hold our peace, and draw in all we were going to say. And this is not like men that feel confidence, but like those that are strictly on their guard. 'But these things we do, (some one may say,) not to do wrong, but to escape having it done us.' For this I grieve, that living as we do among brethren, we need be on our guard against having wrong done us; and we light up so many fires, and set guards and out-posts! The reason is the prevalence of falsehood, the prevalence of craft, the prevailing secession of charity, and war without truce. By this means one may find men that feel more confidence in Gentiles[1] than in Christians. And yet, how ashamed we ought to be of this; how we ought to weep and bewail at it! 'What then, some may say, is to become of me? such and such an one is of ungainly temper, and vexatious.' Where then is your religion[2]? where are the laws of the Apostles, which bid us bear one another's burdens? For if you have no notion of dealing well by your brother, when are you to be able to do so by a stranger? If you have not learnt how to treat a member of your own self, when are you likely to draw to you any from without, and to knit him to yourself? But how am I to feel? I am vexed exceedingly almost to tears, for I could have sent forth large fountains from mine eyes, like that Prophet, seeing as I do countless enemies upon the plain more galling than those he saw. For he said, upon seeing the aliens coming against them, *My bowels! I am pained at my bowels.* But when I see men arrayed under one leader, yet standing against one another, and biting and tearing their own members, some for money's sake, and some for glory's, and others quite at random ridiculing and mocking and wounding one another in countless ways, and corpses too worse treated than those in war, and that it is but the bare name of brethren that is now left, myself feel my inability to devise any lament fitting such a catastrophe as this! Reverence now, oh reverence, this Table whereof we all are partakers! Christ, who was slain for us, the victim that is placed thereon! Robbers that have once partaken of hospitality, cease to be robbers in regard to those whose hospitality they have partaken; that table changes their dispositions, and men fiercer than wild beasts it makes gentler than lambs.

Rom. 4, 21.

[1] Greeks

[2] Gr. philosophy, v. p. 114. Gal. 6, 2.

Jer. 9, 1.

Jer. 4, 19.

1 Cor. 10, 16—18. Heb. 13, 10.

Homil. VIII. But we, though partakers of such a Table, and sharers of such food as that, arm ourselves against one another, when we ought to arm against him who is carrying on a war against all of us, the devil. Yet this is why we grow weaker and he stronger every day. For we do not join to form in defence against him, but along with him we stand against each other, and use him as a commander for such hostile arrays, when it is he alone that we ought to be fighting with. But now letting him pass, we bend the bow against our brethren only. What bows, you will say? Those of the tongue and the mouth. For it is not javelins and darts only, but words too, keener far than darts, that inflict wounds. And how shall we be able to bring this war to an issue, one will ask? If thou perceivest that when thou speakest ill of thy brother, thou art casting up mire out of thy mouth, if thou perceivest that it is a member of Christ that thou art Ps.27,2. slandering, that thou art eating up thine own flesh, that thou art making the judgment set for thee more bitter, (fearful and uncorrupt as it is,) that the shaft is killing not him that is smitten, but thyself that shot it forth. But he did you some wrong, may be, and injured you? Groan at it, and do not rail. Weep, not for the wrong done thee, but for his ruin, as thy Master also wept at Judas, not because Himself was to be crucified, but because he was a traitor. Has he insulted thee and abused thee? Beseech God for him, that He may speedily become appeased toward him. He is thy brother, he is a member of thee, the fruit of the same pangs as thyself[1], he has been invited to the same Table. But he only makes fresh assaults upon me, it may be said. Then is your reward greater and larger[n]. On this ground then there is the best reason for abating one's anger, since it is a mortal wound that he has received, since the devil hath wounded him. Do not thou then give a further blow, nor[2] cast thyself down together with him. For so long as thou standest, thou hast the means of saving him also. But if thou dash thyself down[3] by insulting deeds in return, who is then to lift you both up? Will he that is wounded? Nay, for he cannot, now that he is down. But wilt thou that art fallen along

[1] this order in 6 Mss.

[2] 4 Mss. lest thou

[3] 5 Mss. καταβάξης

[n] 6 Mss. om. and larger: this may be from thinking it tautology, but it is not so: the word greater refers rather to kind, larger to measure.

with him? And how shalt thou, that couldest not support[o] thine own self, be able to lend a hand to another? Stand therefore now nobly, and setting thy shield before thee, and draw thy dead brother away from the battle by thy long-suffering. Rage hath wounded him, do not thou also wound him, but cast out even that first shaft. For if we associate with each other on such terms, we shall soon all of us become healthful. But if we arm ourselves against one another, there will be no farther need even of the devil to our ruin. For all war is an evil, and civil war especially. But this is a sorer evil than even a civil one, as our mutual rights are greater than those of citizenship, yea, than of kindred itself. Of old, Abel's brother slew him and shed the blood of his kinsman. But this murder is more lawless than that, in that the rights of kinsmanship are greater, and the death a sorer evil. For he wounded the body, but thou hast whetted thy sword against the soul. 'But thou didst first suffer wrong. Yes, but it is not suffering wrong, but doing ill, that is really suffering ill. Now consider; Cain was the slayer, Abel was the slain. Who then was the dead? He that after death crieth, (for He saith, *the voice of thy brother Abel's blood crieth to me*,) or he who while he lived was yet trembling and in fear? He was, assuredly he was, more an object of pity than any dead man. Seest thou how to be wronged is better, though a man come even to be murdered? learn that to wrong is worse, though a man should be strong enough even to kill. He smote and cast down his brother, yet the latter was crowned, the former was punished. Abel was made away with and slain wrongfully, but he even when dead accused[1], and made away, and overcame: the other, though alive, was speechless, and was ashamed, and was dejected, and effected the opposite of what he intended. For he made away with him because he saw him beloved, expecting to cast him out of the love also. Yet he did but make the love more intense, and God sought him more when dead, saying, *Where is thy brother Abel?* For thou hast not extinguished the desire towards him by thine envy, but hast kindled it up

Rom. 4, 21.

Gen. 4, 10.

[1] Comp. John 5, 45.

[o] Savile's reading will bear this by transposing a comma: 6 Mss. require it: 'to lend one's self a hand' is scarcely accurate enough for St. Chrysostom.

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the more. Thou hast not lessened his honour by slaying him, but hast made it the more ample. Yet before this I [1] had even made him subject to thee, whereas since thou hast slain him, even when dead, he will take vengeance upon thee. So great was My love towards him. Who then was the condemned person, the punisher or the punished? He that enjoyed so great honour from God, or he that was given up to a certain novel and unexpected punishment? Thou didst not fear him (he would say) while alive, fear him therefore when dead. Thou didst not tremble when on the point of thrusting with the sword. Thou shalt be seized, now the blood is shed, with a continual trembling. While alive he was thy servant, and thou shewedst no forbearance to him. For this reason, now he is dead, he hath become a master thou shalt be afraid of. Thinking then upon these things, beloved, let us flee from envy, let us extinguish malice, let us recompense one another with charity, that we may reap the blessings rising from it, both in the present life and the life which is to come, by the grace and love toward man, &c. Amen.

[1] so 4 Mss. Sav. God had

HOMILY IX.

Rom. iv. 23.

Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead.

After saying many great things of Abraham, and his faith, and righteousness, and honour before God, lest the hearer should say, What is this to us, for it is he that was justified? he places us close to the Patriarch again. So great is the power of spiritual words. For of one of the nations, one who was a recent proselyte, one who had done no work, he not only says that he is in nothing inferior to the Jew who believes[1], but not even to the Patriarch, but rather, if one must give utterance to the wondrous truth, even much greater. For so noble is our birth, that his faith is but the type of ours. And he does not say if it was reckoned unto him, it is probable it will be also to us, that he might not make it matter of syllogism. But he speaks in authentic words of the divine law, and makes the whole a declaration of the Scripture. For why does he say, It is written, save to make us see that we also were justified in this way. For it is the same God whom we have believed, and upon the same matters, if it be not in the case of the same persons. And after speaking of our faith, he also mentions God's unspeakable love towards

Rom. 4, 23.

[1] i. e. as a Jew.

Homil. IX. man, which he ever presents on all sides, bringing the Cross before us. And this he now makes plain by saying,

Ver. 25. *Who was delivered for our offences, and was raised again for our justification.*

See how after mentioning the cause of His death, he makes the same cause likewise a demonstration of the resurrection. For why, he means, was He crucified? Not for any sin of His own. And this is plain from the Resurrection. For if He were a sinner, how should He have risen? But if He rose, it is quite plain that He was not a sinner. But[a] if He was not a sinner, how came He to be crucified?—For others,—and if for others, then surely He rose again. Now to prevent your saying, How, when liable for so great sins, came we to be justified? he points ont One that blotteth out all sins, that both from Abraham's faith, whereby he was justified, and from the Saviour's Passion, whereby we were freed from our sins, he might confirm what he had said. And after mentioning His Death, he speaks also of His Resurrection. For the purpose of His dying was not that He might hold us liable to punishment and in condemnation, but that He might do good unto us. For for this cause He both died and rose again, that He might make us righteous.

Chap. v. ver. 1. *Therefore being justified by faith, let us*[b] *have peace with God through our Lord Jesus Christ.*

What does *Let us have peace* mean? Some say, 'Let us not be at variance, through a peevish obstinacy for bringing in the Law.' But to me he seems to be speaking now of our conversation. For after having said much on the subject of faith, he had set it before righteousness which is by works, to prevent any one from supposing what he said was a ground for listlessness, he says, *let us have peace*, that is, let us sin no more, nor go back to our former estate. For this is making war with God. And 'how is it possible,'

[a] If a fresh argument commences here, there is no vicious circle. For there was independent proof of each proposition, and so, when shewn to involve one another, they were mutually confirmed.

[b] So Sav. and all Mss. of St. Chrysostom, some good Mss. of the text, and versions, and Fathers. Scholz adopts the reading, Grieshach rejects it. Most Mss. and Edd. read 'we have.'

saith one, 'to sin no more?' How[c] was the former thing possible? For if when liable for so many sins we were freed from all by Christ, much more shall we be able through Him to abide in the estate wherein we are. For it is not the same thing to receive peace when there had been none, and to keep it when it has been given, since to acquire surely is harder than to keep. Yet nevertheless the more difficult hath been made easy, and carried out into effect. That which is the easier thing then will be what we shall easily succeed in, if we cling to Him who hath wrought even the other for us. But here it is not the easiness only which he seems to me to hint at, but the reasonableness. For if He reconciled us when we were in open war with Him, it is reasonable that we should abide in a state of reconciliation[d], and give unto Him this reward for that He may not seem to have reconciled untoward and unfeeling creatures to the Father. Rom. 5, 2.

Ver. 2. *By Whom also we have access*, he says, *by faith unto this grace*[1].

If then He hath brought us near to Himself when we were far off, much more will He keep us now that we are near. And let me beg you to consider how he every where sets down these two points; His part, and our part. On His part, however, there be things varied and numerous and diverse. For He died for us, and farther reconciled us, and brought us to Himself, and gave us grace unspeakable. But we brought faith only as our contribution. And so he says, *by faith, unto this grace wherein we stand*[2]. What grace is this? tell me. It is the being counted worthy of the knowledge of God, the being forced from error, the coming to a knowledge of the Truth, the obtaining of all the blessings that come through Baptism. For the end of His bringing us near was that we might receive these gifts. For it was not simply that we might have remission of sins, and freedom only[e], but that we might receive also countless benefits. Nor did He even pause at these, but

[1] 5 Mss. add. unto, &c.

[2] 5 Mss. om. wherein &c.

[c] 3 Mss. If thou wilt consider how, &c.

[d] Or perhaps 'by the terms of reconciliation,' for so the text may be understood. The reading in Savile's margin, τοῖς καταλλαγεῖσι, seems also to bear the same sense.

[e] 4 Mss. for 'and freedom only' read 'only that we were reconciled,' κατηλλάγημεν μόνον, one καταλλάγη μόνον.

Homil. IX. promised others, namely, those unutterable blessings that pass understanding alike and language. And this is why he has set them both down also. For by mentioning grace he clearly points at what we have at present received, but by saying, *And we rejoice in hope of the glory of God*,

He unveils the whole of things to come. And he had well said, *wherein we stand.* For this is the nature of God's grace. It hath no end, it knows no bound, but evermore is on the advance to greater things, which in human things is not the case. Take an instance of what I mean. A person has acquired rule and glory and authority, yet he does not stand therein continuously, but is speedily cast out of it. Or if man take it not from him, death comes, and is sure to take it from him. But God's gifts are not of this kind; for neither man, nor occasion, nor crises of affairs, nor even the Devil, nor death, can come and cast us out of them. But when we are dead, we then more strictly speaking have possession of them, and keep going on enjoying more and more. And so if thou feel in doubt about those to come; from those now present, and what thou hast already received, believe in the other also. For this is why he says, *And we rejoice*[1] *in hope of the glory of God*, that you may learn, what kind of soul the faithful ought to have. For it is not only for what hath been given, but for what is to be given, that we ought to be filled with confidingness, as though it were already given. For one *rejoices* in what is already given. Since then the hope of things to come is even as sure and clear as that of what is given, he says that in that too we in like manner *rejoice.* For this cause also he called them glory. For if it contributeth unto God's glory, come to pass it certainly will, though it do not for our sakes, yet for Him it will. And why am I saying (he means) that the blessings to come are worthy of being gloried[2] in? Why even the very evils of this time present are able to brighten up our countenances, and make us find in them our repose. Wherefore also he added,

[1] καυχώμεθα

[2] καυχήσεως

Ver. 3. *And not only so, but we glory in tribulations also.*

Now, consider how great the things to come are, when even at what seems to be distressful we can be elated.

So great is God's gift, and such a nothing any distastefulness in it! For in the case of external goods, the struggle for them brings trouble and pain and irksomeness along with it; and it is the crowns and rewards that carry the pleasure with them. But in this case it is not so, for the wrestlings have to us no less relish than the rewards. For since there were sundry temptations in those days, and the kingdom existed in hopes, the terrors were at hand, but the good things in expectation, and this unnerved the feebler sort, even before the crowns he gives them the prize now, by saying that we should *glory even in tribulations*. And what he says is not *you should glory*, but *we glory*, giving them encouragement in his own person. Next since what he had said had an appearance of being strange and paradoxical, if a person who is struggling with famine, and is in chains and torments, and insulted, and abused, ought to glory, he next goes on to confirm it. And, (what is more,) he says they are worthy of being gloried in, not only for the sake of those things to come, but for the things present in themselves. For tribulations are in their own selves a goodly thing. How so? It is because they anoint us unto patient abiding. Wherefore after saying we glory in tribulations, he has added the reason, in these words, *Knowing that tribulation worketh patience*. Notice again the argumentative spirit of Paul, how he gives their argument an opposite turn. For since it was tribulations above all that made them give up the hopes of things to come, and which cast them into despondency, he says that these are the very reasons for confidingness, and for not desponding about the things to come, for *tribulation*, he says, *worketh patience*.

Rom. 5, 4. 5.

Ver. 4. 5. *And patience experience, and experience hope; and hope maketh not ashamed.*

Tribulations, that is, are so far from confuting these hopes, that they even prove them. For before the things to come are realized, there is a very great fruit which tribulation hath—patience[f]; and the making of the man that is tried,

[f] We do not see what use patience will be of in a future state, cf. Butler's Anal. part i. c. v. §. 4.

HOMIL. IX. experienced. And it contributes in some degree too to the things to come[g], for it gives hope a vigour within us, since there is nothing that so inclines a man to hope for blessings as a good conscience. Now no man that has lived an upright life is unconfiding about things to come, as of those who have been negligent there are many that, feeling the burden of a bad conscience, wish there were neither judgment nor retribution. What then? do our goods lie in hopes? Yes, in hopes—but not mere human hopes, which often slip away, and put him that hoped to shame; when some one, who was expected to patronize him, dies, or is altered though he lives. No such lot is ours; our hope is sure and unmoveable. For He Who hath made the promise ever liveth, and we that are to be the enjoyers of it, even should we die, shall rise again, and there is absolutely nothing which can put us to shame, as having been elated at random, and to no purpose, and with unsound hopes. Having then sufficiently cleared them of all doubtfulness by these words of his, he does not let his discourse pause at the things present, but urges again the things to come, knowing that there were men of weaker character, who looked too for present advantages, and were not satisfied with these mentioned. And so he offers a proof for them in blessings already given. For lest any should say, But what if God be unwilling to give them to us. For that He can, and that He abideth and liveth, we all know: but how

[g] That such is the power of conscience even in a heathen is plain from Plato, Rep. 1. §. 5. Steph. p. 350. e. 'For you must know, Socrates,' said he, 'that when a man is near the time when he must expect to die, there comes into his mind a fear and anxiety about things that were never so thought of before. For the stories that are told of things in Hades, how a man that has done wrong here must satisfy justice for it there, which have hitherto been laughed at, come then to perplex his soul with alarms that they may be true. And even of himself, whether from the infirmity of age, or in that he is in a manner already nearer to that state, he sees somewhat more of it. However it be, he becomes full of suspicion and alarm: and takes account and considers whether he has at all wronged any one. And then a man who finds a number of guilty actions in his life is often roused by alarm from his sleep, like children, and lives ever in expectation of misery. But one who is conscious in himself of no wrong has a pleasing hope ever with him, as the kind nurse of his old age, as Pindar too says. For beautifully indeed, Socrates, has he expressed this, that whoever has passed his life in justice and holiness.

Sweet Hope, best helpmate of the heart,
With cheerful tenderness,
Soothes his declining years.
She whom we mortals trust
In many an anxious doubt
To sway life's wavering helm.

Well said indeed! one wonders to think how well.' &c.

do we know, that He is willing, also, to do it? From the things which have been done already. 'What things done?' The Love which he hath shewn for us. In doing what? some may say. In giving the Holy Ghost. Wherefore after saying *hope maketh not ashamed*, he goes on to the proof of this, as follows. ROM. 5, 6–10.

Because the love of God is shed abroad in our hearts. And he does not say is given to, but is shed abroad in our hearts, so shewing the profusion of it. That gift then, which is the greatest possible, He hath given; not heaven and earth and sea, but what is more precious than any of these, and hath rendered us Angels from being men, yea sons of God, and brethren of Christ. But what is this gift? The Holy Spirit. Now had He not been willing to present us after our labours with great crowns, He would never have given us such mighty gifts before our labours. But now the warmth of His Love is hence made apparent, that it is not gradually and little by little that He honours us; but He hath shed abroad the full fountain of His blessings, and this too before our struggles. And so, if thou art not exceedingly worthy, despond not, since thou hast that Love of thy Judge as a mighty[1] pleader for thee. For this is why he himself, by saying, *hope maketh not ashamed*, has ascribed every thing not to our well-doings, but to God's love. But after mentioning the gift of the Spirit, he again passes to the Cross, speaking as follows.

[1] 4 Mss. μεγάλην for μεγάλων

Ver. 6—8. *For while we were yet without strength, Christ in due time died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us.*

Now what he is saying is somewhat of this kind. For if for a virtuous man, no one would hastily choose to die, consider thy Master's love, when it is not for virtuous men, but for sinners and enemies that He is seen to have been crucified—which he says too after this, *In that, while we were yet sinners, Christ died for us.*

Ver. 9, 10. *Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the*

Homil. IX. *death of His Son, much more, being reconciled, we shall be saved by His life.*

And what he has said looks indeed like tautology, but it is not to any one who accurately attends to it. Consider them. He wishes to give them reasons for confidence respecting things to come. And first he gives them a sense of shame from the righteous man's decision, when he says, that *he* also *was fully persuaded, that what God had promised He was able also to perform;* and next from the grace that was given; then from the tribulations, as sufficing to lead us into hope; and again from the Spirit, whom we have received. Next from death, and from our former viciousness, he maketh this good. And it seems indeed, as I said, that what he had mentioned was one thing, but it is discovered to be two, three, and even many more. First, that *He died;* second, that it was *for the ungodly;* third, that He *reconciled, saved, justified* us, made us immortal, made us sons and heirs. It is not from His Death then only, he says, that we draw strong assertions, but from the gift which was given unto us through His Death. And indeed if He had died only for such creatures as we be, a very great proof[h] of love would what He had done be! but when He is seen even in Death[i] to yield us a gift, and that such a gift, and to such creatures, what was done casts into shade our highest conceptions, and leads the very dullest on to faith. For there is no one else that will save us, except He who so loved us when we were sinners, as even to give Himself up for us. Do you see what a ground this topic affords for hope. For before this there were two difficulties in the way of our being saved; our being sinners, and our salvation requiring the Lord's Death, a thing which was quite incredible before it took place, and required exceeding love for it to take place. But now, since this hath come about, the other requisites are easier. For we have become friends, and there is no further need of Death. Shall then He who hath so spared His enemies as not to spare His Son, fail to defend them now they are become friends, when He

h 5 Mss. a proof of very great.

i 5 Mss. καὶ ἀποθνήσκων καὶ δωρούμενος, not only dying, but giving a gift, &c.

hath no longer any need to give up His Son? For it is either because a person does not wish it, or because though he may wish it perhaps[k], yet he is unable to do it, that he does not save. Now none of these things can be said of God, considering He hath given up His Son. But that He is able, is the very thing He proved likewise, from the very fact of His having justified men who were sinners. What is there then to prevent us any more from obtaining the things to come? Nothing! Then again, lest upon hearing of *sinners*, and *enemies*, and *strengthless ones*, and *ungodly*, thou shouldest be inclined to feel abashed and blush; hear what he says, Rom. 5, 11.

Ver. 11. *And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

What meaneth the *not only so.* Not only were we saved, he means, but we even glory[l] for this very reason, for which some suppose we ought to hide our faces. For, for us who lived in so great wickedness to be saved, was a very great mark of our being exceedingly beloved by Him that saved us. For it was not by angels or archangels, but by His Only-begotten Son Himself, that He saved us. And so the fact of His saving us, and saving us too when we were in such plight, and doing it by means of His Only-begotten, and not merely by His Only-begotten, but by His Blood, weaves for us endless crowns to glory in. For there is not any thing that counts so much in the way of glory and confidence, as the being treated as friends[1] by God, and finding a Friend[2] in Him that loveth[3] us. This it is that maketh the angels glorious, and the principalities and powers. This is greater than the Kingdom, and so Paul placed it above the Kingdom. For this also I count the incorporeal powers blessed, because they love Him, and in all things obey Him. And on this score the Prophet also expressed his admiration at them. *Ye that excel in strength, that fulfil His Word.* And hence too Isaiah extolleth the Seraphim, setting forth their great

[1] φιλεῖσθαι
[2] φιλεῖν
[3] ἀγαπῶντα

Ps. 103, 20.

[k] πολλάκις, Heind. ad Plat. Phæd. [l] Same word as joy. See v. 2. &c. p. 140. §. 12.

HOMIL. IX. excellency from their standing near that glory, which is a sign of the greatest [1] love.

[1] So 3 Mss. as above

Let us then emulate the powers above, and be desirous not only of standing near the throne, but of having Him dwelling in us who sitteth upon the Throne. He loved us when we hated Him, and also continueth to love us. Mat 5, 45. *For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* As then He loveth us, do thou love Him. For He is [2] φιλεῖ γὰρ our Friend [2]. And how cometh it, some will say, that one who is our Friend threateneth hell, and punishment, and vengeance? It is owing to His loving us alone. For all He doeth and is busied with, is with a view to strike out thy wickedness, and to refrain with fear, as with a kind of bridle, thy inclinableness to the worse side, and by blessings and by pains recovering thee from thy downward course, and leading thee up to Him, and keeping thee from all vice, which is worse than hell. But if thou mockest what is said, and wouldest rather live continually in misery, than be punished for a single day, it is no marvel. For [3] ἀτελοῦς γνώμης this is but a sign of thy unformed judgment [3], drunkenness, and incurable disorder. Since little children even when they see the physician going to apply burning or the knife, flee and leap away screaming and convulsed, and choose to have a continual sore eating into their body, rather than to endure a temporary pain, and so enjoy health afterwards. But those who have come to discretion, know that to be diseased is worse than submitting to the knife, as also to [4] 3 Mss. κακὸς be wicked [4] is worse than to be punished. For the one is to be cured and to be healthy, the other to ruin one's constitution and to be in continual feebleness. Now that health is better than feebleness, surely is plain to every one. Thieves then ought to weep not when they have their sides pierced through, but when they pierce through walls and murder. For if the soul be better than the body (as it is), when the former is ruined there is more reason to groan and lament; but if a man does not feel it, so much the more reason to bewail it. For those that love with an unchastened love ought to be more pitied than those

who have a violent fever, and those that are drunken, than those that are undergoing torture. But if these are more painful (some may say), how come we to give them the preference? Because there are many of mankind, who, as the Proverb saith, like the worse, and they choose these, and pass by the better. And this one may see happening as well in victuals as in forms of government, in emulous aims of life too, and in the enjoyment of pleasure, and in wives, and in houses, and in slaves, and in lands, and in the case of all other things. For which is more pleasurable pray, cohabiting with women or with males? with women or with mules? Yet still we shall find many that pass over women, and cohabit with creatures void of reason, and abuse the bodies of males. Yet natural pleasures are greater than unnatural ones. But still many there are that follow after things ridiculous and joyless, and accompanied with a penalty, as if pleasurable. Well but to them, a man may say, these things appear so. Now this alone is ground enough to make them miserable, that they think those things to be pleasurable which are not so. Thus they assume punishment to be worse than sin, which it is not, but just the contrary. Yet, if it were an evil to the sinner, God would not have added evils to the evil; for He that doeth every thing to extinguish evil, would not have increased it. Being punished then is no evil to the man who has done wrong, but not being punished, when in that plight, is evil, just as for the infirm not to be cured. For there is nothing so evil as extravagant desire. And when I say, extravagant, I mean that of luxury, and that of ill-placed glory, and that of power, and in general that of all things which go beyond what is necessary. For such is he who lives a soft and dissolute life, who seems to be the happiest of men, but is the most wretched, as superinducing upon his soul harsh and tyrannical sovereigns. For this cause hath God made the present a life of labour to us, that He may rid us of that slavery, and bring us into genuine freedom. For this cause He threatened punishment, and made labours a part of our portion in life, so muzzling our vaunting spirit. In this way the Jews also, when they were fettered to the clay and brick making, were at once self-governed[1], and

Rom. 5, 11.

[1] or gentle ἡσυχίᾳ

Homil. IX. ealled continually upon God. But when they were in the enjoyment of freedom, then they murmured, and provoked the Lord, and pierced themselves through with countless evils. What then, it may be said, will you say to those frequent instanees of men being altered for the worse by tribulations? Why, that this is no effect of tribulation, but of their own imbecility. For neither if a man had a weak stomach and could not take a bitter medicine which would act as a purgative, but was made even worse by it, would it be the drug we should find fault with, but the weakness of the part, as we should therefore here too with the yieldingness of temper. For he who is altered so by tribulation, is much more likely to be affected in this way by laxity. If he falls even when splinted[1], (this is what affliction is,) mueh more will he when the bandage is removed. If when braced up he is altered, much more when in a state of tumour[2]. And how am I, one may ask, to keep from being so altered by tribulation? Why, if thou reflectest that, wish it or not, thou wilt have to bear the thing inflicted: but if thou dost it with a thankful spirit, thou wilt gain very greatly thereby; but if thou art indignant at it, and ragest and callest it hard names, thou wilt not make the ealamity lighter, but thou wilt render its wave more troublous. By feeling then in this way, let us turn what is neeessary into a matter of our own ehoiee. What I mean is this—suppose one has lost his own son, another all his property: if you refleet that it is not in the nature of things for what has taken place to be undone, while it is to gain fruit from the misfortune, though irremediable, that of bearing the circumstance nobly; and if instead of using hard words, thou wert to offer up words of thanksgiving to the Lord, so would evils brought upon thee against thy will become to thee the good deeds of a free choice. Hast thou seen a son taken prematurely away? Say, *the Lord hath given, the Lord hath taken away.* Do you see your fortune exhausted? Say, *naked came I out of my mother's womb, and naked shall I return thither.* Do you see evil men faring well, and just men faring ill and undergoing ills without number, and dost thou not know where to find the cause? Say, *I became even as it were a beast before Thee. Yet I am ever with Thee.* But if thou

[1] or tied

[2] *χαυνούμενος*

Job 1, 21.

Ps. 73, 22.

wilt search out the cause, reflect that He has fixed a day in which He will judge the world, and so you throw aside all perplexity, for then every man will meet his deserts, even as Lazarus and the rich man. Call to mind the Apostles, for they too rejoiced at being scourged, at being driven about and undergoing numberless sufferings, because they were *counted worthy to suffer shame for the Name of Christ.* And do thou, then, if thou art sick, bear it nobly, and own thyself indebted to God for it, and thou shalt receive the same reward with them. But how, when in feebleness and pain, art thou to be able to feel grateful to the Lord? Thou wilt if thou lovest Him sincerely. For if the Three Children who were thrown into the furnace, and others who were in prisons, and in countless other evils, ceased not to give thanks, much more will they who are in a state of disease, and are possessed with sore infirmities, be able to do this. For there is not, assuredly there is not, any thing which vehement desire doth not get the better of. But when the desire is even that of God, it is higher than any thing, and neither fire, nor the sword, nor poverty, nor infirmity, nor death, nor aught else of the kind appeareth dreadful to one who hath gotten this love, but scorning them all, he will fly to heaven, and will have affections no way inferior to those of its inhabitants, seeing nothing else, neither heaven, nor earth, nor sea[1], but gazing only at the one Beauty of that glory. And neither the vexations of this life present will depress him, nor the things which are goodly and attended with pleasure elate him or puff him up. Let us then love with this love (for there is not any thing equal unto it) both for the sake of things present and for the sake of things to come. Or rather, more than for these, for the nature of the love itself. For we shall be set free both from the punishments of this life and of that which is to come, and shall enjoy the kingdom. Yet neither is the escape from hell, nor the fruition of the kingdom, any thing great in comparison of what is yet to be said. For greater than all these things is it to have Christ our beloved at once and our lover. For if when this happens with men it is above all pleasure; when both happen from God, what language or what thought is able to set before one the blessedness of this soul? There is none

Rom. 5, 11.

Acts 5, 41.

[1] so 6 Mss. Sav. sea only

Homil. IX. that can, save the experience of it only. That then we may by experience come to know what is this spiritual joy, and life of blessedness, and untold treasure of good things, let us leave every thing to cling to that love, with a view as well to our own joy as to the glory of God. For unto Him is the glory and power, with His Only-begotten, and the Holy Ghost, now, and ever, and unto all ages evermore. Amen.

HOMILY X.

Rom. v. 12.

Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon[1] *all men, for that all have sinned,*

Rom. 5, 12. 13.
[1] διῆλθεν 6 Mss. εἰσ...

As the best physicians always take great pains to discover the source of diseases, and go to the very fountain of the mischief, so doth the blessed Paul also. Hence after having said that we were justified, and having shewn it from the Patriarch, and from the Spirit, and from the dying of Christ, (for He would not have died unless He intended to justify,) he next confirms from other sources also what he had so demonstrated, and having established his proposition from things opposite, that is, from death and sin, he enquires how, and in what manner, and from what source death came in, and how it prevailed. How then did death come in and prevail? *Through the sin of one.* But what means; *for that all have sinned.* This; He having once fallen, even they that had not eaten of the tree did from him, all of them, become mortal.

Ver. 13. *For until the Law sin was in the world, but sin is not imputed where there is no law.*

The phrase *till the Law* some think he used of the time before the giving of the Law—that of Abel, for instance, or

Homil. X. of Noah, or of Abraham—till Moses was born. What was the sin in those days, at this rate? some say he means that in Paradise. For hitherto it was not done away, (he would say,) but the fruit of it was yet in vigour. For it had borne that death whereof all partake, which prevailed and lorded over us. But how does he proceed? *But sin is not imputed when there is no law.* It was by way of objection from the Jews, say they who have spoken on our side[a], in that he laid this position down and said, because if there be no sin without the Law, how came death to consume all those before the Law? But to me it seems that the sense presently to be given has more to be said for it, and suits better with the Apostle's meaning. And what sense is this? In saying, that *till the Law sin was in the world*, what he seems to me to mean is this, that after the Law was given the sin resulting from the transgression of it prevailed, and prevailed too so long as the Law existed. For sin he says can have no existence if there be no law. If then it was this sin, he means, from the transgression of the Law that brought forth death, how was it that all before the Law died? For if it is in sin that death hath its origin, but when there is no law, sin is not imputed, how came death to prevail? From whence it is clear, that it was not *this* sin, the transgression, that is, of the Law, but that of Adam's disobedience, which marred all things. Now what is the proof of this? The fact that even before the Law all died.

Ver. 14. *Now sin reigned*, he says, *from Adam to Moses, even over them that had not sinned.*

How did it *reign? After the similitude of Adam's transgression, who is the figure of Him that was to come.* Now this is why Adam is a type of Jesus Christ. How a type? it will be said. Why in that, as the former became to those who were sprung from him, although they had not eaten of the tree, the cause of that death which by his eating was introduced; thus also did Christ become to those sprung from Him, even though they had not wrought righteousness, the Provider of that righteousness which through His Cross[b]

[a] οἱ τὰ ἡμέτερα εἰρηκότες. The passage is corrupt in Savile. 4 Mss. read φασὶν and λέγοντα.

[b] The comparison of the two Trees is very frequent in the Fathers; see S. Cyr. Cat. xiii. §. 19. Tr. p. 152. Tert. adv. Judæos, §. 13.

He graciously bestowed on us all. For this reason, at every turn he keeps to the 'one,' and is continually bringing it before us, when he says, *As by one man sin entered into the world*—and, *If*[1] *through the offence of one many be dead:* and, *Not as it was by one that sinned, so is the gift;* and when he says, *The judgment was by one to condemnation:* and again, *If by one*[2] *man's offence death reigned by one*[2]; and, *Therefore as by the offence of one.* And again, *As by one man's disobedience many*[3] *were made sinners.* And so he letteth not go of the *one*, that should the Jew say to thee, How came it, that by the well-doing of this one Person, Christ, the world was saved? thou mightest be able to say to him, How by the disobedience of this one person, Adam, came it to be condemned? And yet sin and grace are not equivalents, death and life are not equivalents, the Devil and God are not equivalents, but there is a boundless space between them. When then as well from the nature of the thing as from the power of Him that transacteth it, and from the very suitableness thereof, (for it suiteth much better with God to save than to punish,) the preeminence and victory is upon this side, what one word have you to say for unbelief, tell me? However, that what had been done was reasonable, he shews in the following words.

Rom. 5, 14.

[1] 2 Mss. add if.

[2] or, the one

[3] or, the many

Ver. 15. *But not as the offence, so is also the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

For what, he says, is somewhat of this kind. If sin had so extensive effects, and the sin of one man too; how can grace, and that the grace of God, not the Father only, but also the Son, do otherwise than be the more abundant of the two? For the latter is far the more reasonable supposition. For that one man should be punished on account of another does not seem to be much in accordance with reason. But for one to be saved on account of another is at once more suitable and more reasonable. If then the former took place, much more may the latter. Hence he has shewn from these grounds the likelihood and reasonableness of it. For when the former had been made good,

HOMIL. X. this would then be readily admitted. But that it is even necessarily so, he makes good from what follows.

Ver. 16. *And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification.*

And what is this that he is speaking of? It is that sin had power to bring in death and condemnation; but grace did not do away that one sin only, but also those that followed after in its train. Lest then the words 'as' and 'so' might seem to make the measure of the blessings and the evils equal, and that you might not think, upon hearing of Adam, that it was only that sin which he had brought in which was done away with, he says that it was from many offences that an indemnity was brought about. How is this plain? Because after numberless sins, after that in paradise, the matter issued in justification. But where righteousness is, there of neeessity follows the life of all, and the countless blessings, as does death where sin was. For righteousness is more than life, since it is even the root of life. That there were several goods then brought in, and that it was not that sin only that was taken away, but all the rest along with it, he points out when he says, that *the gift was of many offences unto justification*. In which a proof is neeessarily included, that death was also torn up by the roots. But since he had said, that the second was greater than the first, he is obliged to give further grounds again for this same thing. For before, he had said that if one man's sin slew all, much more will the grace of One have the power to save. After that he shews that it was not that sin only that was done away by the grace, but all the rest too, and that it was not that the sins were done away only, but that righteousness was given. And Christ did not merely do the same amount of good that Adam did of harm, but far more and greater good. Sinee then he had made such declarations as these, he wants again here also further confirmation of these. And how does he give this confirmation? He says,

Ver. 17. *For if by one man's offence death reigned by one, much more they which received abundance of grace and of the gift of*[1] *righteousness shall reign in life by one, Jesus Christ.*

[1] 4 Mss. and Sav. mar. and of

What he says, amounts to this nearly. What armed death against the world? The one man's eating from the tree only. If then death attained so great power from one offence, when it is found that certain received a grace and righteousness out of all proportion to that sin, how shall they still be liable to death? And for this cause, he does not here say 'grace,' but *superabundance of grace*. For it was not as much as we must have to do away the sin only, that we receeived of His grace, but even far more. For we were at once freed from punishment, and put off all iniquity, and were also born from above, and rose again with the old man buried, and were redeemed, sanctified, led up to adoption, made brothers of the Only-begotten, and of one Body with Him, and counted for His Flesh, and even as a Body with the Head, so were we united unto Him! All these things then Paul calls a *superabundance* of grace, shewing that it was not a medicine that we received to be a mere countervail of the wound, but even health, and comeliness, and honour, and glory, and dignities far transcending our natural state. And of these each in itself was enough to do away with death, but when all manifestly run together in one, there is not the least vestige of it left, nor can a shadow of it be seen, so entirely is it done away. As then if any one were to cast a person who owed ten mites[1] into prison, and not the man himself only, but wife and children and servants for his sake; and another were to come and not to pay down the ten mites only, but to give also ten thousand talents of gold, and to lead the prisoner into the king's courts, and to the throne of the highest power, and were to make him partaker[c] of the highest honour and every kind of magnificence, the creditor would not be able to remember the ten mites; so hath our case been. For Christ hath paid down far more than we owe, yea as much more as the illimitable ocean is than a little drop. Do not then, O man, hesitate as thou seest so great a store of blessings, nor enquire how that mere spark of death and sin was done away, when such a sea of gifts was brought in upon it. For this is what Paul intimated by saying, that *they who have*

Rom. 5, 17.

[1] ὀβόλους

[c] κοινὸν but mar. and 4 Mss κοινωνὸν. (3 Paris Mss. besides not collated here.)

Homil. X. *received the abundance of grace, of the gift of righteousness, shall reign in life.* And as he had now clearly demonstrated this, he again makes use of his former argument, clenching it by taking up the same word afresh, and saying that if for that offence all were punished, then they may be justified too by these means. And so he says,

Ver. 18. *Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.*

And he insists again upon it, saying,

Ver. 19. *For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.*

What he says seems indeed to involve no small question: but if any one attends to it diligently, this too will admit of an easy solution. What then is the question? It is the saying that through the offence of one many were made sinners. For the fact that when he had sinned and become mortal, those who were of him should be so also, is nothing unlikely. But how would it follow that from his disobedience another would become a sinner? For at this rate a man of this sort will not even deserve punishment, if, that is, it was not from his own self that he became a sinner. What then does the word 'sinners' mean here? To me it seems to mean liable to punishment and condemned to death. Now that by Adam's death we all became mortals, he had shewn clearly and at large. But the question now is, for what purpose was this done? But this he does not go on to add: for neither does it contribute to his present object. For it is against a Jew that the contest is, who doubted and made scorn of the righteousness by One. And for this reason after shewing that the punishment too was brought in by one upon all, the reason why this was so he has not added. For he is not for superfluities, but keeps merely to what is necessary. For this is what the principles of disputation did not oblige him to say any more than the Jew; and therefore he leaves it unsolved. But if any of you were to enquire with a view to learn, we should give this answer: That we are so far from taking any harm from this death and condemnation[d], if we be

[d] i. e. since we have been redeemed. See on Rom. 9, 11.

soberminded, that we are the gainers even by having become mortal, first, because it is not an immortal body in which we sin; secondly, because we get numberless grounds for being religious[1]. For to be moderate, and to be temperate, and to be subdued, and to keep ourselves clear of all wickedness, is what death by its presence and by its being expected persuades us to. But following with these, or rather even before these, it hath introduced other greater blessings besides. For it is from hence that the crowns of the martyrs come, and the rewards of the Apostles. Thus was Abel justified, thus was Abraham, in having slain his son, thus was John, who for Christ's sake was taken off, thus were the Three Children, thus was Daniel. For if we be so minded, not death only, but even the devil himself will be unable to hurt us. And besides there is this also to be said, that immortality awaits us, and after having been chastened a little while, we shall enjoy the blessings to come without fear, being, as if in a sort of school in the present life, under instruction by means of disease, tribulation, temptations, and poverty, and the other apparent evils, with a view to our becoming fit for the reception of the blessings of the world to come.

Rom. 5, 20.

[1] φιλοσοφίας

Ver. 20. *Moreover the Law entered, that the offence might abound.*

Since then he had shewn that the world was condemned from Adam, but from Christ was saved and freed from condemnation, he now seasonably enters upon the discussion of the Law, here again undermining the high notions of it. For it was so far from doing any good, he means, or from being any way helpful, that the disorder was only increased by its having come in. But the particle ' that' again does not assign the cause, but the result. For the purpose of its being given was not *in order that* it might abound, for it was given to diminish and destroy the offence. But it resulted the opposite way, not owing to the nature of the Law, but owing to the listlessness of those who received it. But why did he not say the Law was given, but *the Law entered by the way?* It was to shew that the need of it was temporary, and not absolute or imperative. And this he says also to the Galatians, shewing the very same thing

Homil. X. another way. *For before faith came*, he says, *we were kept under the Law, shut up unto the faith which should afterwards be revealed.* And so it was not for itself, but for another, that it kept the flock. For since the Jews were somewhat gross-minded, and enervated, and indifferent to the gifts themselves, this was why the Law was given, that it might convict them the more, and clearly teach them their own condition, and by increasing the accusation might the more repress them. But be not thou afraid, for it was not that the punishment might be greater that this was done, but that the grace might be seen to be greater. And this is why he proceeds.

Gal. 3, 23.

But where sin abounded, grace did much more abound.

He does not say did abound, but *did much more abound.* For it was not remission from punishment only that He gave us, but that from sins, and life also. As if any were not merely to free a man with a fever from his disease, but to give him also beauty, and strength, and rank; or again, were not to give one an hungered nourishment only, but were to put him in possession of great riches, and were to set him in the highest authority. And how did sin abound? some will say. The Law gave countless commands. Now since they transgressed them all, sin became more abundant. Do you see what a great difference there is between grace and the Law? For the one became an addition to the condemnation, but the other, a further abundance of gifts. Having then mentioned the unspeakable munificence, he again discusses the beginning and the root both of death and of life. What then is the root of death? It is sin. Wherefore also he saith,

Ver. 21. *That as sin reigned unto death, even so might grace reign through righteousness unto eternal life, through our Lord Jesus Christ.*

This he says to shew that the latter ranks as a king, the former, death, as a soldier, being marshalled under the latter, and armed by it. If then the latter[1] armed death, it is plain enough that the righteousness destructive hereof, which by grace was introduced, not only disarms death, but even destroys it, and undoes entirely the dominion thereof, in that it is the greatest of the two, as being brought in not

[1] i. e. sin

by man and the devil, but by God and grace, and leading our life unto a goodlier estate, and to blessings unlimited. For of it there will never be any end, (to give you a view of its superiority from this also). For the other cast us out of our present life, but grace, when it came, gave us not the present life, but the immortal and eternal one. But for all these things Christ is our voucher. Doubt not then for thy life if thou hast righteousness, for righteousness is greater than life as being mother of it. Rom. 6, 1. 2.

Chap. vi. ver. 1. *What then? shall we continue in sin, that grace may abound?*

He is again turning off to exhortation, yet introducing it not directly, lest he should seem to many to be irksome and vexing, but as if it rose out of the doctrines. For if, even so diversifying his address, he was afraid of their being offended at what he said, and therefore said, *I have written to you with somewhat more boldness in part*, much more would he have seemed to them, had he not done so, to be too harsh. Since then he shewed the greatness of the grace by the greatness of the sins it healed, and owing to this it seemed to the unthinking to be an encouragement to sin, (for if the reason, they would say, why greater grace was shewn, was because we had done great sins, let us not give over sinning, that grace may be more displayed still,) now that they might not say this or suspect it, see how he turns the objection back again. First he does it by his deprecation. *God forbid.* And this he is in the habit of doing at things confessed on all hands to be absurd. And then he lays down an irrefragable argument. And what is it?

Ver. 2. *How shall we*, he says, *that are dead to sin, live any longer therein?*

What does *we are dead* mean? Does it mean that as for that, and as far as it goes, we have all received the sentence[d] of death? or, that we became dead to it by believing and being [e]enlightened. This is what one should rather say, since the sequel makes this clearly right. But what is becoming dead to it? The not obeying it in any thing any more. For this Baptism effected once for all, it made us

[d] ἀπόφασιν ἐδιξάμεθα, see the same phrase, Hom. vii. p. 103.

[e] i. e. baptized, S. Cyr. Cat. Intr. §. 1. Oxf. Tr. p. 1.

HOMIL. X. dead to it. But this must of our own earnestness thenceforth continually be maintained, so that, although sin issue countless commands to us, we may never again obey it, but abide unmoveable as a dead man doth. And indeed he elsewhere saith that sin itself is dead. But there he sets that down as wishing to shew that virtue is easy. But here, as he earnestly desires to rouse the hearer, he puts the death on his side. Next, since what was said was obscure, he again explains, using what he had said also in the way of reproof.

Ver. 3, 4. *Know ye not*, he says, *my brethren*[f], *that so many of us as were baptized into Jesus Christ were baptized into His death? therefore we are buried with Him by Baptism into death.*

What does being *baptized into His Death* mean? That it is with a view to our dying as He did. For *Baptism* is the Cross. What the Cross then, and Burial, is to Christ, that Baptism hath been to us, even if not in the same respects. For He died Himself and was buried in the Flesh, but we have done both to sin. Wherefore he does not say, planted together in His Death, but in the likeness of His Death. For both the one and the other is a death, but not of the same subject; since the one is of the Flesh, that of Christ; the other of sin, which is our own. As then that is real, so is this. But if it be real, then[g] what is of our part again must be contributed. And so he proceeds,

That as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life.

Here he hints, along with the duty of a careful walk, at the subject of the resurrection. In what way? Do you believe, he means, that Christ died, and that He was raised again? Believe then the same of thyself. For this is like to the other, since both Cross and Burial is thine. For if thou hast shared in Death and Burial, much more wilt thou in Resurrection and Life. For now the greater is done away with, the sin I mean, it is not right to doubt any longer about the lesser, the doing away of death.

But this he leaves to the conscience of his hearers to

[f] So Sav. and all Mss. but one of Matth.

[g] Or 'still,' *εἰ καὶ ἀληθὴς*. 3 Mss. *συνεισενεχθῆναι*, which must be the true reading; *συνενεχθῆναι* might also be rendered, must correspond, but is hardly Greek in either sense.

reason out, but himself, after the resurrection to come had been set before us, demands of us another, even a new conversation, which is brought about in the present life by a change of habits[h]. When then the fornicator becomes chaste, the covetous man merciful, the harsh subdued, even here a resurrection has taken place, the prelude to the other. And how is it a resurrection? Why, because sin is mortified, and righteousness hath risen again, and the old life hath been made to vanish, and this new and angelic one is being lived in. But when you hear of a new life, look for a great alteration, a wide change. But tears come into my eyes, and I groan deeply to think how great religiousness[1] Paul requires of us, and what listlessness we have yielded ourselves up to, going back after our Baptism to the oldness we before had, and returning to Egypt, and remembering the onions after the manna. For ten or twenty days at the very time of Baptism[1] we undergo a change, but then take up our former doings again. But it is not for a set number of days, but for our whole life, that Paul requires of us such a conversation. But we go back to our former vomit, thus after the youth of grace building up the old age of sins. For either the love of money, or the slavery to desires not convenient, or any other sin whatsoever, useth to make the worker thereof old. Now that which is made old, and is becoming aged, is nigh unto disappearing. For there is no body, there surely is none, to be seen as palsied by length of time, as a soul is decayed and tottering with many sins. Such an one gets carried on to the last degree of doting, yielding indistinct sounds, like men that are very old and crazed, and being[k] surcharged with rheum, and great distortion of mind, and forgetfulness, and with scales upon its eyes, becomes[l] at once disgustful to men, and an easy prey to the devil. Such then are the souls of sinners; not so those of the righteous, for they are youthful and well-favoured, and are in the very prime of life throughout,

Rom. 6, 3. 4.

[1] φιλοσοφίαν

[h] S. Gr. Naz. Jamb. xx. 271. p. 228. (in Ed. Ben. xxiv. 277. p. 508.) B. What? have I not the cleansing laver yet? A. You have, but mind! B. Mind what? A. Not for your habits, but for past transgressions. B. Nay, but for habits! What? A. Only if thou be first at work to cleanse them. See Tert. de Pœn. §. 6. 7. and the beginning of the next Homily.

[i] Sav. mar. and 3 Mss. φώτισμα, enlightening.

[k] So Sav. but mar. and 3 Mss. —μένοι.

[l] Mar. φαντῶται, 4 Mss. φαινομένη.

Homil. X. ever ready for any fight or struggle. But those of sinners, if they receive even a small shock, straightway fall and are undone. And it was this the Prophet made appear when he said, that like as the chaff which the wind scattereth from the face of the earth, thus are they that live in sin whirled to and fro, and exposed to every sort of harm. For they neither see like a healthy person, nor hear with simplicity, they speak not articulately, but are oppressed with great shortness of breath. They have their mouth overflowing with spittle. And would it were but spittle, and nothing offensive! But now they send forth words more fetid than any mire, and what is worst, they have not power even to spit this saliva of words away from them, but taking it in their hand with much lewdness, they smear it on again, so as to be coagulating, and hard to perspire through[m]. Perhaps ye are sickened with this description. Ought ye not then to be more so at the reality. For if these things when happening in the body are disgustful, much more when in the soul. Such was that son who wasted out all his share, and was reduced to the greatest wretchedness, and was in a feebler state than any imbecile or disordered person. But when he was willing, he became suddenly young by his decision alone and his change. For as soon as he had said, *I will return to my Father*, this one word conveyed to him all blessings; or rather not the bare word, but the deed which he added to the word. For he did not say, I will go up, and then stay there; but said, *I will go up*, and went up, and returned the whole of that way. Thus let us also do; and even if we have gotten carried beyond the boundary, let us go up to our Father's house, and not stay lingering over the length of the journey. For if we be willing, the way back again is easy and very speedy. Only let us leave the strange and foreign land; for this is what sin is, drawing us far away from our Father's house; let us leave her then, that we may speedily return to the house of our Father. For our Father hath a natural yearning towards us, and will honour[1] us if we be changed, no less than those that are unattainted, if we change, but even more, just as the father shewed that son

Ps. 1, 4.

[1] so mar. and 3 Mss. Sav. love

[m] διατμίω ap. Hipp. p. 503. 11. Scap. or to cut through, from διατίμνω

the greater honour. For he had greater pleasure himself at receiving back his son. And how am I to go back again? one may say. Do but put a beginning upon the business, and the whole is done. Stay from vice, and go no farther into it, and thou hast laid hold of the whole already. For as in the case of the sick, being no worse may be a beginning of getting better, so is the case with vice also. Go no further, and then your deeds of wickedness will have an end. And if you do so for two days, you will keep off on the third day more easily; and after the three days, you will add ten, then twenty, then an hundred, then your whole life. For the further thou goest on, the easier wilt thou see the way to be, and thou wilt stand close to the summit, and wilt at once enjoy many goods. For so it was, when the prodigal came back, there were flutes, and harps, and dancings, and feasts, and assemblings; and he who might have called his son to account for his ill-timed extravagance, and flight to such a distance, did nothing of the sort, but looked upon him as unattainted, and could not find it in him even to use the language of reproach, or rather, even to mention barely to him the former things, but threw himself upon him, and kissed him, and killed the calf, and put a robe upon him, and placed on him abundant honours. Let us then, as we have such examples before us, be of good cheer and keep from despair. For He is not so well pleased with being called Master, as Father, nor with having a slave as with having a son. And this is what He liketh rather than that. This then is why He did all that He has done; and *spared not even His Only-begotten Son*, that we might be adopted as sons, that we might love Him, not as a Master only, but as a Father. And if He obtain this of us, He taketh delight therein as one that has glory given him, and proclaimeth it to all, though He needeth nothing of ours. This is what, in Abraham's case for instance, He every where does, using the words, *I am the God of Abraham, Isaac, and Jacob;* and yet it was they of His household who should have found an honour in this. But now it is the Lord evidently who does this: for this is why He says to Peter, *Lovest thou Me more than these?* to shew that He seeketh nothing so much as this from us. For this too He

Rom. 6. 3. 4.

Rom. 8, 32.

John 21, 17.

Homil. X. bade Abraham offer his son to Him, that He might make it known to all that He was greatly beloved[n] by the patriarch. Now this exceeding desire to be loved comes from loving exceedingly. For this cause too He said to the Apostles, Mat. 10, 37. *He that loveth father or mother more than Me, is not worthy of Me.* For this cause He bids us esteem that even which is [1] or life, v. 39. and John 12, 25. in the most close connection with us, our *soul*[1], as second to the love of Him, since He wisheth to be beloved by us with exceeding entireness. For we too, if we have no strong feelings about a person, have no strong desire for his friendship either, though he be great and noble; whereas when we love any one warmly and really, though the person loved be of low rank and humble, yet we esteem love from him as a very great honour. And for this reason He Himself also called it John 12, 23. glory not to be loved by us only, but even to suffer those shameful things in our behalf. However, those things were a glory owing to love only. But whatever we suffer for Him, it is not for love alone; but even for the sake of the greatness and dignity of Him we love, that it would with good reason both be called glory, and be so indeed. Let us then incur dangers for Him as if running for the greatest crowns, and let us esteem neither poverty, nor disease, nor affront, nor calumny, nor death itself, to be heavy and burdensome, when it is for Him that we suffer these things. For if we be right minded, we are the greatest possible gainers by these things, as neither from the contrary to these shall we if not right-minded gain any advantage. But consider; does any one affront thee and war against thee? Doth he not thereby set thee upon thy guard, and give thee an opportunity of growing like unto God? For if thou lovest him that plots against Mat. 5, 45. thee, thou wilt be like Him that *maketh His Sun to rise upon the evil and good.* Does another take thy money away? If thou bearest it nobly, thou shalt receive the same reward as they who have spent all they have upon the poor. Heb. 10, 34. For it says, *Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and an enduring substance.* Has any one reviled thee and abused thee, whether truly or falsely, he weaves for thee a very great crown if thou

[n] This passage is one amongst many which shew how the 'fides formata' was that which the Fathers contemplated.

bearest meekly his contumely; since he too, who calumniates, provides for us an abundant reward. For *rejoice*, it says, *and be exceeding glad, when men say all manner of evil against you falsely, because great is your reward in Heaven.* And he too that speaketh truth against us is of the greatest service, if we do but bear meekly what is said. For the Pharisee spake evil of the Publican, and with truth, still instead of a Publican he made him a righteous man. And what need to go into particular instances. For any one that will go to the conflicts of Job may learn all these points accurately. And this is why Paul said, *If God be for us, who can be against us?* As then by being earnest, we gain even from things that vex us, so by being listless, we do not even improve from things that favour us. For what did Judas profit, tell me, by being with Christ? or what profit was the Law to the Jews? or Paradise to Adam? or what did Moses profit those in the wilderness? And so we should leave all, and look to one point only, how we may husband aright our own resources. And if we do this, not even the devil himself will ever get the better of us, but will make our profiting the greater, by putting us upon being watchful. Now in this way it is that St. Paul rouses the Ephesians, by describing his fierceness. Yet we sleep and snore, though we have to do with so crafty an enemy. And if we were aware of a serpent° nestling by our bed, we should make much ado to kill him. But when the devil nestleth in our souls, we fancy that we take no harm, but lie at our ease; and the reason is, that we see him not with the eyes of our body. And yet this is why we should rouse us the more and be sober. For against an enemy whom one can perceive one may easily be on guard; but one that cannot be seen, if we be not continually in arms, we shall not easily escape. And the more so, because he hath no notion of open combat, (for he would surely be soon defeated,) but often under the appearance of friendship he insinuates the venom of his cruel malice. In this way it was that he suborned Job's wife, by putting on the mask of natural affectionateness, to give that wretchless advice. And so when conversing with Adam, he

Rom. 6, 3. 4. Mat. 5, 13.

Luke 18, 11.

Rom. 8, 31.

° See Macarius on the Keeping of Institutes of Christian Perfection, the Heart, c. 1. translated in Penn's p. 2.

Homil. X. Gen. 3, 5. puts on the air of one concerned and watching over his interests, and saith, that *your eyes shall be opened in the day that ye eat of the tree.* Thus Jephtha too he persuaded, under the pretext of religion, to slay his daughter, and to offer the sacrifice the Law forbade. Do you see what his wiles are, what his varying warfare? Be then on thy guard, and arm thyself at all points with the weapons of the Spirit, get exactly acquainted with his plans, that thou mayest both keep from being caught, and easily catch him. For it was thus that Paul got the better of him, by getting exactly acquainted with these. And so he says, *for we are not ignorant of his devices.* Let us then also be earnest in learning and avoiding his stratagems, that after obtaining a victory over him, we may, whether in this present life or in that which is to come, be proclaimed conquerors, and obtain those unalloyed blessings, by the grace and love toward man, &c.

1 Cor. 2, 21.

HOMILY XI.

Rom. vi. 5.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

What I had before occasion to remark, that I mention here too, that he continually digresseth into exhortation, without making any twofold division as he does in the other Epistles, and setting apart the former portion for doctrines, and the latter for the care of moral instruction. Here then he does not do so, but blends the latter with the subject throughout, so as to gain it an easy admission. Here then he says there are[1] two mortifyings, and two deaths, and that one is done by Christ in Baptism, and the other it is our duty to effect by earnestness afterwards. For that our former sins were buried, came of His gift. But the remaining dead to sin after Baptism must be the work of our own earnestness, however much we find God here also giving us large help. For this is not the only thing Baptism has the power to do, to obliterate our former transgressions; for it also secures against subsequent ones. As then in the case of the former, thy contribution was faith that they might be obliterated, so also in those subsequent to this, shew thou forth the change in thine aims, that thou mayest not defile thyself again. For it is this and the like that he is counselling thee when he says, *for if we have been planted together*

Rom. 6, 5.

[1] 3 Mss. add ἴνα.

[4] Here we have again two of the 3 Paris Mss. mentioned in note c. p. 153. and the other for the beginning of Hom. xii.

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in the likeness of His Death, we shall be also in the likeness of His Resurrection. Do you observe, how he rouses the hearer by leading him straightway up to his Master, and taking great pains to shew the strong likeness? This is why he does not say 'in Death,' lest you should gainsay it, but, *in the likeness of His Death.* For our essence itself hath not died, but the man of sins, that is, wickedness. And he does not say, *for if we have been* partakers of *the likeness of His Death*, but what? *If we have been planted together*, so, by the mention of planting, giving a hint of the fruit resulting to us from it. For as His Body, by being buried in the earth, brought forth as the fruit of it the salvation of the world, thus ours also, being buried in Baptism, bore as fruit righteousness, sanctification, adoption, countless blessings. And it will bear also hereafter the gift of the Resurrection. Since then we were buried in the water, He in the earth, and we in regard to sin, He in regard to His Body, this is why he did not say, *we were planted together in His Death*, but *in the likeness of His Death.* For both the one and the other is death, but not that of the same subject. If then he says, *we have been planted together in His Death*[b], *we shall be in that*[1] *of His Resurrection*, speaking here of the Resurrection which is to come. For since when he was upon the subject of the Death before, and said, *Know ye not, brethren, that so many of us as were baptized into Christ were baptized into His Death?* he had not made any clear statement about the Resurrection, but only about the way of life after Baptism, bidding men walk in newness of life; therefore he here resumes the same subject, and proceeds to foretel to us clearly that Resurrection. And that you may know that he is not speaking of that resulting from Baptism, but about that, after saying, *if*[2] *we were planted together in the likeness of His Death*, he does not say that we shall be in the likeness of His Resurrection[c], but we shall belong to the Resurrection. For to prevent thy saying,

[1] Gr. he of His Resurrection

[2] So 3 Mss. εἰ γὰρ, Sav. γὰρ, εἰ

[b] The construction here is harsh, and seems to require 'in the likeness of.'

[c] The word likeness in our version is in italics as an addition, and unless it is understood, the construction is scarcely grammatical; but this interpretation favours the reading questioned in the last note. Perhaps also S. Chrysostom may have taken the words thus, 'If we have been in likeness planted together with His Death,' which would be a parallel construction.

and how, if we did not die as He died, are we to rise as He rose? when he mentioned the Death, he did not say, *planted together in the Death*, but, *in the likeness of His Death.* But when he mentioned the Resurrection, he did not say, 'in the likeness of the Resurrection,' but we shall be *of the Resurrection* itself. And he does not say, We have been made, but we shall be, by this word again plainly meaning that Resurrection which has not yet taken place, but will hereafter. Then with a view to give credibility to what he says, he points out another Resurrection which is brought about here before that one, that from that which is present thou mayest believe also that which is to come. For after saying, *we shall be planted together in the Resurrection*, he adds, ROM. 6, 6. 7.

Ver. 6. *Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed.*

So putting together both the cause and the demonstration of the Resurrection which is to come. And he does not say is crucified, but is crucified with Him, so bringing Baptism near to the Cross. And on this score also it was that he said above, *We have been planted together in the likeness of His Death, that the body of sin might be destroyed*, not giving that name to this body of ours, but to all iniquity. For as he calls the whole sum of wickedness the old man, thus again the wickedness which is made up of the different parts of iniquity he calls the body of that man. And that what I am saying is not mere guesswork, hearken to Paul's own interpretation of this very thing in what comes next. For after saying, *that the body of sin might be destroyed*, he adds, *that henceforth we should not serve sin.* For the way in which I would have it dead is not so that ye should be destroyed and die, but so that ye sin not. And as he goes on he makes this still clearer.

Ver. 7. *For he that is dead*, he says, *is freed*[1] *from sin.* [1] Gr. justified

This he says of every man, that as he that is dead is henceforth freed from sinning, lying as a dead body, so must[d] he that has come up from Baptism, since he has died there once for all, remain ever dead to sin. If then thou hast died

[d] So 4 Mss. Sav. so is, &c. . . . for since . . . . he must remain, &c. the necessity spoken of is clearly, from the context, that of obligation.

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in Baptism, remain dead, for any one that dies can sin no more; but if thou sinnest, thou marrest God's gift. After requiring of us then heroism[1] of this degree, he presently brings in the crown also, in these words.

[1] Gr. philosophy

Ver. 8. *Now if we be dead with Christ.*

And indeed even before the crown, this is in itself the greater crown, the partaking with our Master. But, he says, I give thee even another reward. Of what kind is it? It is life eternal. *For we believe*, he says, *that we shall also live with Him.* And whence is this clear?

Ver. 9. *Knowing that Christ being raised from the dead, dieth no more.*

And notice again his undauntedness[c], and how he makes the thing good from opposite grounds. Since then it was likely that some would feel perplexed at the Cross and the Death, he shews that this very thing is a ground for feeling confident henceforward. For suppose not, he says, because He once died, that He is mortal, for this is the very reason of His being immortal. For His death hath been the death of death, and because He did die, He therefore doth not die. For even that death

Ver. 10. *He died unto sin.*

What does *unto sin* mean? It means that He was not subject even to that one, save for our sin. For that He might destroy it, and cut away its sinews and all its power, therefore He died. Do you see how he affrighteth them? For if He does not die again, then there is no second laver. But if there be no second laver, then do thou keep from all inclineableness to sin. For all this he says to make a stand against the *let us do evil that good may come. Let us remain in sin that grace may abound.* To take away this conception then, root and branch, it is, that he sets down all this. But in that *He liveth, He liveth unto God*, he says—that is, unchangeably, so that death hath no more any dominion over Him. For if it was not through any liability to it that He died the former death, save only for the sin of others, much less will He die again now that He hath done that sin away. And this he says in the Epistle to the

[c] φιλονικίαν, his determination to take the highest ground, and give up no single point.

Hebrews also. *But now once*, he says, *in the end of the world hath He appeared to put away sin by the Sacrifice of Himself. And as it is appointed unto men once to die, and after that the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation.* And he also points out the power of the life that is according to God, and also the strength of sin. For with regard to the life according to God, he sheweth that Christ shall die no more. With regard to sin, that if it brought about the death even of the Sinless, how can it do otherwise than be the ruin of those that are subject to it? And then as he had discoursed about His life; that none might say, What hath that which you have been saying to do with us? he adds, Rom. 6, 11. 12. Heb. 9. 26—28.

Ver. 11. *Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God.*

He well says, *reckon*, because there is no setting that, which he is speaking of, before the eyes as yet. And what are we to reckon? one may ask. That we *are dead unto sin, but alive unto God. In Jesus Christ our Lord.* For he that so liveth will lay hold of every virtue, as having Jesus Himself for his ally. For that is what, *in Christ*, means, for if He raised them when dead, much more when alive will He be able to keep them so.

Ver. 12. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*

He does not say, let not the flesh live or act, but *let not sin reign*[f], for He came not to destroy our nature, but to set our free choice aright. Then to shew that it is not through any force or necessity that we are held down by iniquity, but willingly, he does not say, let it not tyrannize, a word that would imply a necessity, but let it not reign. For it is absurd for those who are being conducted to the kingdom of heaven to have sin empress over them, and for those who are called to reign with Christ to choose to be the captives of sin, as though one should hurl the diadem from off his head, and choose to be the slave of a frantic woman, who came

[f] In all this there is a design to obviate Manichæan notions concerning matter, and the opinion resulting from them, that we must be content to live in sin as unavoidable.

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begging, and was clothed in rags. Next, since it was a heavy task to get the upper hand of sin, see how he shews it to be even easy, and how he allays the labour by saying, *in your mortal body.* For this shews that the struggles were but for a time, and would soon bring themselves to a close. At the same time he reminds us of our former evil plight, and of the root of death, as it was from this that, contrary even to its beginning, it became mortal. Yet it is possible even for one with a mortal body not to sin. Do you see the abundancy of Christ's grace? For Adam, though as yet he had not a mortal body, fell. But thou, who hast received one even subject to death; canst be crowned. How then is it that *sin reigns?* you will say. It is not from any power of its own, but from thy listlessness. Wherefore after saying, *let it not reign*, he also points out the mode of this reigning, by going on to say, *that ye should obey it in the lusts thereof.* For it is not honour to concede to it[1] all things at will, nay, it is slavery in the extreme, and the height of dishonour; for when it doth what it listeth, then is it bereft of all liberties; but when it is put under restraints, then it best keeps its own proper rank.

[1] i. e. to the body

Ver. 13. *Neither yield ye your members as instruments of unrighteousness unto sin....but as instruments of righteousness.*

The body then is indifferent between vice and virtue, as also instruments are. But either effect is wrought by him that useth it. As if a soldier fighting in his country's behalf, and a robber who was arming against the inhabitants, had the same weapons for defence. For the fault is not laid to the suit of armour, but to those that use it to an ill end. And this one may say of the flesh too, which becomes this or that owing to the mind's decision, not owing to its own nature. For if it be curious after the beauty of another, the eye becomes an instrument of iniquity, not through any agency of its own, (for what is of the eye, is but seeing, not seeing amiss,) but through the fault of the thought which commands it. But if you bridle it, it becomes an instrument of righteousness. Thus with the tongue, thus with the hands, thus with all the other members. And he well calls sin unrighteousness. For by

sinning a man deals unrighteously either by himself or by his neighbour, or rather by himself more than by his neighbour. Having then led us away from wickedness, he leads us to virtue, in these words: Rom. 6, 13.

But yield yourselves unto God, as those that are alive from the dead.

See how by his bare words he exhorts them, on that side naming *sin*, and on this *God*. For by shewing what a difference there is between the rulers, he casts out of all excuse the soldier that leaveth God, and desireth to serve under the dominion of sin. But it is not only in this way, but also by the sequel, that he establishes this; by saying, *as alive from the dead*. For by these he shews the wretchedness of the other, and the greatness of God's gift. For consider, he says, what you were, and what you have been made. What then were ye? Dead, and ruined by a destruction which could not from any quarter be repaired. For neither was there any one who had the power to assist you. And what have ye been made out of those dead ones? Alive with immortal life. And by whom? By the all-powerful God. Ye ought therefore to marshal yourselves under Him with as much cheerful readiness, as men would who had been made alive from being dead.

And your members as instruments of righteousness unto God.

Hence, the body is not evil, since it may be made an arm[g] of righteousness. But by calling it an arm, he makes it clear that there is a hard warfare at hand for us. And for this reason we need strong armour, and also a noble spirit, and one acquainted too with the ways of this warfare; and above all we need a commander. The Commander however is standing by, ever ready to help us, and abiding unconquerable, and has furnished us with strong arms likewise. Farther, we have need of a purpose of mind to handle them as should be, so that we may both obey our Commander, and take the field for our country. Having then given us this vigorous exhortation, and reminded us of

[g] ὅπλα is most usually *arms*, secondarily any *instruments*.

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arms, and battle, and wars, see how he encourages the soldier again, and cherishes[h] his ready spirit.

[1] all but 2 Mss. no more

Ver. 14. *For sin shall not*[1] *have dominion over you; for ye are not under the law, but under grace.*

If then sin hath no more dominion over us, why does he lay so great a charge upon them as he does in the words, *Let not sin reign in your mortal body*, and, *yield not ye your members as instruments of unrighteousness unto sin?* What does that here said mean then? He is sowing a kind of seed in this statement, which he means to develope afterwards, and to cultivate in a powerful argument. What then is this statement? It is this; that our body, before Christ's coming, was an easy prey to the assaults of sin. For along with death a great swarm of passions entered also. And for this cause it was not lightsome for running the race of virtue. For there was no Spirit present to assist, nor any Baptism of power to mortify. But as some horse[2] that answereth not the rein, it ran indeed, but made frequent slips, the Law meanwhile announcing what was to be done and what not, yet not conveying into those in the race any thing over and above exhortation by means of words. But when Christ had come, the effort became afterwards more easy, and therefore we had a more distant goal[3] set us, in that the assistance we had given us was greater. Wherefore also Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* But this he says more clearly in the sequel. But at present he alludes here briefly to it, to shew that unless we stoop down very low to it, sin will not get the better of us. For it is not the Law only that exhorteth us, but grace too which also remitted our former sins, and secures us against future ones. For it promised them crowns after toils, but this[4] crowned them first, and then led them to the contest. Now it seems to me that he is not signifying here the whole life of a

John 7, 39.

[2] Plato Phædr. §. 74.

[3] μείζονα τὰ σκάμματα Matt. 5, 20.

[4] i. e. grace

[h] ἀλείφω, anoints. Hannibal, before his victory on the Trebia, sent oil round to his battalions to refresh their limbs. "Ignibus ante tentoria factis, oleoque per manipulos, ut mollirent artus, misso, et cibo per otium capto," &c. Liv. xxi. 55.

believer, but instituting a comparison between the Baptism and the Law. And this he says in another passage also; *The letter killeth, but the Spirit giveth life.* For the Law convinceth of transgression, but grace undoes transgression. As then the former by convincing establisheth sin, so the latter by forgiving suffereth us not to be under sin. And so thou art in two ways set free from this thraldom; both in thy not being under the Law, and in thy enjoying grace. But after he had by these words given the hearer a breathing time, he again furnishes him a safeguard, by introducing an exhortation in reply to an objection, and by saying as follows. Rom. 6, 15. 16. 2 Cor. 3, 6.

Ver. 15. *What then? shall we sin, because we are not under the Law, but under grace? God forbid.*

So he first adopts a form of abjuration, because it was an absurd thing he had named. And then he makes his discourse pass on to exhortation, and shews the great facility of the struggle, in the following words.

Ver. 16. *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.*

I do not, he would say, mention hell as yet, nor that great[1] punishment, but the shame it is in this world, when ye become slaves, and slaves of your own accord too, and sin's slaves, and when the wages are such as a second death. For if before Baptism, it wrought death of the body, and the wound required so great attendance, that the Lord of all came down to die, and so put a stop to the evil; if after so great a gift, and so great liberty, it seize thee again, while thou bendest[2] down under it willingly, what is there that it may not do? Do not then run into such a pit, or willingly give thyself up. For in the case of wars, soldiers are often given up even against their will. But in this case, unless thou desertest of thyself, there is no one who will get the better of thee. Having then tried to shame them by a sense of duty, he alarms them also by the rewards, and lays before them the wages of both; righteousness, and death, and that a death not

[1] Ms. Bodl. long

[2] so mar. and 6 Mss.

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like the former, but far worse. For if Christ is to die no more, who is to do away that death? No one! We must then be punished, and have vengeance taken upon us for ever. For a death perceptible to the senses is not still to come in this case, as in the former, which gives the body rest, and separates it from the soul. *For the last enemy, death, is destroyed*, whence the punishment will be deathless. But not to them that obey God, for righteousness, and the blessings springing from it, will be their rewards.

1 Cor. 15, 16.

Ver. 17. *But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.*

After shaming them by the slavery, after alarming them by the rewards, and so exhorting them, he again rights them by calling the benefits to mind. For by these he shews that they were great evils from which they were freed, and that not by any labours of their own, and that things henceforth would be more manageable. Just as any one who has rescued a captive from a cruel tyrant, and advises him not to run away back to him, reminds him of his grievous thraldom; so does Paul set the evils passed away most emphatically before us, by giving thanks to God. For it was no human power that could set us free from all those evils, but, *thanks be to God*, who was willing and able to do such great things. And he well says, *Ye have obeyed from the heart.* Ye were neither forced nor pressed, but ye came over of your own accord, with willing mind. Now this is like one that praises and rebukes at once. For after having willingly come, and not having had any necessity to undergo, what allowance can you claim, or what excuse can you make, if you run away back to your former estate? Next that you may learn that it came not of their own willing temper only, but the whole of it of God's grace also, after saying, *Ye have obeyed from the heart*, he adds, *that form of doctrine which was delivered you.* For the obedience from the heart shews the free will. But its being delivered, hints the assistance from God. But what is the

form of doctrine[1]? It is living aright, and in conformity with the best conversation. Rom. 6, 18.

Ver. 18. *Being then made free from sin, ye became the servants of righteousness.*

There are two gifts of God which he here points out. The *freeing from sin*, and also the *making them servants to righteousness*, which is better than any freedom. For God hath done the same as if a person were to take an orphan, who had been carried away by savages into their own country, and were not only to free him from captivity, but were to set himself as[1] a kind father over him, and bring him to very great dignity. And this has been done in our case. For it was not our old evils alone that he freed us from, since he even led us to the life of angels, and paved the way for us to the best conversation, handing us over to the safe keeping of righteousness, and killing our former evils, and deadening the old man, and leading us to an immortal life.

[1] 5 Mss. om. himself as

Let us then continue living this life; for many of those who seem to breathe and to walk about are in a more wretched plight than the dead. For there are different kinds of deadness; and one there is of the body, according to which Abraham was dead, and still was not dead. For *God*, He says, *is not a God of the dead, but of the living.* Another is of the soul, which Christ alludes to when He says, *Let the dead bury their dead.* Another, which is even the subject of praise, which is brought about by religion[1], of which Paul saith, *Mortify your members which are upon the earth.* Another, which is the cause even of this, the one which takes place in Baptism. *For our old man*, he says, *has been crucified*, that is, has been deadened. Since then we know this, let us flee from that deadness by which, even though alive, we die. And let us not be afraid of that with which common death comes on. But the other two, whereof one is blissful, having been given by God, the other praiseworthy, which is accomplished by ourselves together

Mat. 22, 25.

[1] φιλοσοφίας.

[1] Tit. ii 12. 1 Tim. i. 10. are instances of a similar use of the term "doctrine." Compare Eph. iv. 19—24. from which context the phrase "The Truth as it is in Jesus," appears to be used nearly in the same sense.

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with God, let us both choose and be emulous of. And of these two, one doth David pronounce blessed, when he says, *Blessed are they whose iniquities are forgiven;* and the other, Paul holds in admiration, saying, and writing[k] to the Gal. 5, 24. Galatians, *They that be Christ's have crucified the flesh.* But of the other couple, one Christ declares to be easy Mat. 10, 28. to hold in contempt, when He says, *Fear not them which kill the body, but are not able to kill the soul:* and the other fearful, for, *Fear* (He says) *Him that is able to destroy both body and soul in hell.* And therefore let us flee from this, and choose that deadness which is held blessed and admirable; that of the other two, we may escape the one, and not[l] fear the other: for it is not the least good to us to see the sun, and to eat and drink, unless the life of good works be with us. For what would be the advantage, pray, of a king possessed of a purple robe indeed, and arms, but without a single subject, and exposed to all that had a mind to attack and insult him. In like manner it will be no advantage to a Christian to have faith, and the gift of Baptism, and yet be open to all the passions. In that way the disgrace will be greater, and the shame more. For as such an one having the diadem and purple is so far from gaining by this dress any honour to himself, that he even does disgrace to that by his own shame: so the believer also, who leadeth a corrupt life, is so far from becoming, as such, an object of respect, that he is only the more one Rom. 2, 12. of scorn. *For as many,* it says, *as sinned without Law, shall also perish without Law, and as many as have sinned in the Law, shall be judged by the Law.* And in the Heb. 10, 29. Epistle to the Hebrews, he says, *He that despised Moses' Law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God.* And with reason. For I placed (He might say) all the passions in subjection to thee by Baptism. How then comes it that thou hast disgraced so great a gift, and hast become one thing instead of another. I had killed and buried thy former transgressions, like worms—how is it that thou hast

[k] So 4 Mss. Sav. saying, but there seems to be no force in the repetition.

[l] So 4 Mss. Sav. and 3 Mss. omit "not," but the sense requires it.

bred others?—for sins are worse than worms, since these do harm to the body, those to the soul; and those make the more offensive stench. Yet we perceive it not, and so we are at no pains to purge them out. Thus the drunkard knows not how disgustful the stale wine is, but he that is not drunken has a distinct perception of it. So with sins also, he that lives soberly knows thoroughly the mire thereof, and the stain. But he that gives himself up to wickedness, like a man made drowsy with drunkenness, does not even know the very fact that he is ill. And this is the most grievous part of vice, that it does not allow those who fall into it even to see the greatness of their own bane, but as they lie in the mire, they think they are enjoying perfumes. And so they have not even the power of getting free, but when full of worms, like men that pride themselves in precious stones, so do they exult in these. And for this reason they have not so much as the will to kill them, but they even nourish these up, and multiply them in themselves, until they send them on to the worms of the world to come. For these are the providers for those, and are not only providers, but even the fathers of those that never die; as it says, *their worm shall not die.* These kindle the hell which never extinguishes. To prevent this from happening then, let us do away with this fountain of evil, and extinguish the furnace, and let us draw up the root of wickedness from beneath, since you will do no good by cutting the tree off from above, if the root remains below, and sends up fresh shoots of the same kind again. What then is the root of the evils? Learn from the good husbandman[1], who has an accurate knowledge of such things, and tends the spiritual vine, and cultivates the whole world. Now what does he say is the cause of all the evils? The love of money. For the *love of money is the root of all evils.* Hence come fightings, and enmities, and wars; hence emulations, and railings, and suspicions, and insults; hence murders, and thefts, and violations of sepulchres. Through this, not cities and villages only, but roads and habitable and inhabitable parts, and mountains, and groves, and hills, and, in a word, all places are filled with blood and murder. And not even from the sea has this evil withdrawn, but even

Rom. 6, 18.

Mark 9, 44.

[1] i. e. St. Paul 1 Cor. 3, 6—9.

1 Tim. 6, 10.

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there also with great fury hath it revelled, since pirates beset it on all sides, thus devising a new mode of robbery. Through this have the laws of nature been subverted, and the claims of relationship set aside, and the laws of our very being[1] broken through. For the thraldom of money hath armed, not against the living only, but even against the dead too, the right hands of such men. And at death even, they make no truce with them, but bursting open the sepulchres, they put forth their impious hands even against dead bodies, and not even him that hath let go of life will they suffer to be let go from their plotting. And all the evils that you may find, whether in the house or in the market-place, or in the courts of law, or in the senate, or in the king's palace, or in any other place whatsoever, it is from this that you will find they all spring. For this evil it is, this assuredly, which fills all places with blood and murder, this lights up the flame of hell, this makes cities as wretchedly off as a wilderness, yea, even much worse. For those that beset the high roads, one can easily be on one's guard against, as not being always upon attack. But they who in the midst of cities imitate them are so much the worse than them, in that these are harder to guard against, and dare to do openly what the others do with secrecy. For those laws, which have been made with a view to stopping their iniquity, they draw even into alliance for murders of this kind, and so fill the cities with pollutions. Is it not murder, pray, and worse than murder, to hand the poor man over to famine, and to cast him into prison, and to expose him not to famine only, but to tortures too, and to countless acts of insolence. For even if you do not do these things yourself to him, yet are the occasion of their being done, you do them more than the ministers who execute them. The murderer plunges his sword into a man at once, and after giving him pain for a short time, he does not carry the torture any farther. But do you who by your calumnies, by your harassings, by your plottings, make light darkness to him, and set him upon desiring death ten thousand times over, consider how many deaths you perpetrate instead of one only. And what is worse than all, you plunder and are grasping, not impelled to it by poverty, without any hunger to necessitate you, but

[1] οὐσίας

that your horse's bridle may be spattered over with gold enough, or the ceiling of your house, or the capitals of your pillars. And what hell is there that this conduct would not deserve, when it is a brother, and one that has shared with yourself in blessings unutterable, and has been so highly honoured by the Lord, whom you, in order that you may deck out stones, and floors, and the bodies of animals with neither reason, nor perception of these ornaments, are casting into countless calamities? And your dog is well attended too, while man, or rather Christ, for the sake of the hound, and all these things I have named, is straitened with extreme hunger. What can be worse than such confusion? What more grievous than such lawlessness as this? What streams of fire will be enough for such a soul? He that was made in the Image of God stands in unseemly plight, through thy inhumanity; but the faces of the mules that draw thy wife glisten with gold in abundance, as do the skins and woods which compose that canopy. And if it is a seat that is to be made, or a footstool, they are all made of gold and silver. But the member of Christ, for whom also He came hither from Heaven, and shed His precious Blood, does not even enjoy the food that is necessary for him, owing to thy rapaciousness. But the couches are mantled with silver on every side, while the bodies of the saints are deprived even of necessary clothing. And to thee Christ is less precious than any thing else, servants, or mules, or couch, or chair, or footstool; for I pass over furniture of still meaner use than these, leaving it to you to know of it. But if thou art shocked at hearing this, stand aloof from doing it, and then the words spoken will not harm thee. Stand aloof, and cease from this madness. For plain madness it is, such eagerness about these things. Wherefore letting go of these things, let us look up, late as it is, toward Heaven, and let us call to mind the Day which is coming, let us bethink ourselves of that awful tribunal, and the exact accounts, and the sentence incorruptible. Let us consider that God, who sees all these things, sends no lightnings from Heaven; and yet what is done deserves not thunderbolts merely. Yet He neither doth this, nor doth He let the sea loose upon us, nor doth He burst the

Rom. 6, 18.

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earth in twain, He quencheth not the sun, nor doth He hurl the heaven with its stars upon us. He doth not move aught from its place, but suffereth them to hold their course, and the whole creation to minister to us. Pondering all this then, let us be awestruck with the greatness of His love toward man, and let us return to that noble origin which belongs to us, since at present certainly we are in no better plight than the creatures without reason, but even in a much worse one. For they do love their kin, and need but the community of nature to cause affection towards each other. But thou who besides nature hast countless causes to draw thee together and attach thee to the members of thyself; the being honoured with the Word, the partaking in one religion, the sharing in countless blessings; art become of wilder nature than they, by displaying so much carefulness about profitless things, and leaving the Temples of God to perish in hunger and nakedness, and often surrounding them also with a thousaud evils. For if it is from love of glory that you do these things, it is much more biuding on you to shew your brother attention, than your horse. For the better the creature that enjoys the act of kindness, the brighter the crown that is woven for such carefulness. Since now while thou fallest into the contrary of all this, thou pullest upon thyself accusers without number, yet perceivest it not. For who is there that will not speak ill of thee? who that will not indite thee as guilty of the greatest atrocity and misanthropy, when he sees that thou disregardest the human race, and settest that of senseless creatures above men, and besides senseless creatures, even thy house and furniture? Hast thou not heard the Apostle's saying, that they who first received the word sold both *houses and lands*, that they might support the brethren? but you plunder both houses and lands, that you may adorn a horse, or wood-work, or skins, or walls, or a pavement. And what is worse is, that it is not men only, but women too are afflicted with this madness, and urge their husbands to this empty sort of pains, by forcing them to lay out their money upon any thing rather than the necessary things. And if any one accuse them for this, they are practised with a defence, itself loaded with much to be accused. For

both the one and the other are done at once, says one. What say you? are you not afraid to utter such a thing, and to set the same store by horses and mules and couches and footstools, as by Christ an hungred? Or rather not even comparing them at all, but giving the larger share to these, and to Him meting out with difficulty a scant share? Dost thou not know that all belongs to Him, both thou and thine? Dost thou not know that He fashioned thy body, as well as gave thee a soul, and apportioned thee the whole world? but thou art not for giving even a little recompense to Him. But if thou lettest a little hut, thou requirest the rent with the utmost rigor, and though reaping the whole of His creation, and dwelling in so wide a world, thou hast not courage to lay down even a little rent, but hast given up to vain-glory thyself and all thou hast. For this is that whereof all these things come. The horse is none the better above his natural excellence for having this ornament, neither yet is the person mounted upon him, for sometimes he is only in the less esteem for it; since many neglect the rider, and turn their eyes to the horse's ornaments, and to the attendants behind and before, and to the fan-bearers. But the man, who is lackeyed by these, they hate and turn their heads from, as a common enemy. But this does not happen when thou adornest thy soul, for then men, and angels, and the Lord of angels, all weave thee a crown. And so, if thou art in love with glory, stand aloof from the things which thou art now doing, and shew thy taste not in thy house, but in thy soul, that thou mayest become brilliant and conspicuous. For now nothing can be more cheap than thou art, with thy soul unfurnished, and but the handsomeness of thy house for a screen. But if thou art impatient of hearing me speak in this way, listen to what one of those that are without did, and at all events be shamed by their philosophy. For it is said that a certain one of them, who went into a palace that shone with gold in abundance, and glistened with the great beauty of the marbles and the columns, when he saw the floor strewed with carpets in all directions, spat in the face of the master of the house, and when found fault with for it said, that since there was no other part of the house where he could

Rom. 6, 18.

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do this, he was obliged to do this affront to his face. See how ridiculous a man is, who displays his taste in exteriors, and how little he is in the eyes of all reasonable men. And with good reason. For if a person were to leave thy wife to be clad in rags, and to be neglected, and clothed thy maid-servants with brilliant dresses, thou wouldest not bear it meekly, but wouldest be exasperated, and say that it was insulting in the extreme. Reason then in this way about your soul. When you display your taste in walls then, and pavement, and furniture, and other things of the kind, and do not give liberally in alms, or practise the other parts of a religious life[1]; you do nothing less than this, or rather what is worse than this by far. For the difference between servant and mistress is nothing, but between soul and flesh there is a great disparity. But if it be so with the flesh, much more is it with the soul and a house, or the soul and a couch or footstool. What kind of excuse then dost thou deserve, who puttest so much silver on all these, but for it hast no regard, though it be covered with filthy rags, squalid, hungry, and full of wounds, torn by hounds unnumbered; and after all this fanciest that thou shalt get thee glory by displaying thy taste in externals wound about thee? And this is the very height of phrenzy, while ridiculed, reproached, disgraced, dishonoured, and falling into the severest punishment, still to be vain of these things! Wherefore, I beseech you, laying all this to heart, let us become sober-minded, late as it is, and become our own masters, and transfer this adorning from outward things to our souls. For so it abideth[2] safe from spoiling, and maketh[2] us equal to the Angels, and will entertain us with unaltering good, which may we all attain by the grace and love toward man, &c.

[1] φιλοσοφίαν

[2] 3 Mss. will abide—will make

HOMILY XII.

ROM. vi. 19.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your[1] *members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.*

[1] so 4 Mss. Sav. *the m. of your flesh.*

SINCE he had required great strictness of life, charging us to be dead to the world, and to have died unto wickedness, and to abide with no motion towards the working of sin, and seemed to be saying something great and burdensome, and too much for human nature; through a desire to shew that he is not making any exorbitant demand, nor even as much as might be expected of one who enjoyed so great a gift, but one quite moderate and light, he proves it from contraries, and says, *I speak after the manner of men*, as much as to say, Going by human reasonings; by such as one usually meets with. For he signifies the[2] moderateness of it by the term applied, *after the manner of men*. For elsewhere he uses the same word. *There hath no temptation taken you but such as is common to man*, that is, moderate and small. *For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* And truly the masters are very different ones, but still it is an equal amount of servitude that I ask. For men ought to give a much larger one, and so much the larger as this is a greater and better mastership than the other. Neverthe-

ROM. 6, 19.

[2] 4 Mss. either this or the

1 Cor. 10, 13.

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less I make no greater demand *because of the infirmity*, and that, he does not say of your free will or readiness of spirit, but *of your flesh*, so making what he says the less severe. And yet on one side there is uncleanness, on the other holiness; on the one iniquity, on the other righteousness. And who is so wretched and in such straits as not to spend as much earnestness upon the service of Christ, as upon that of sin and the devil? Hear then what follows, and you will see clearly that we do not even spend this little. For when (stated in this naked way) it does not seem credible or easy to admit, and nobody would endure to hear that he does not serve Christ so much as he did serve the devil, he proves it by what follows, and renders it credible by bringing that slavery before us, and saying how they did serve him.

Ver. 20. *For when ye were the servants of sin, ye were free from righteousness.*

Now what he says is somewhat of this kind. When ye lived in wickedness, and impiety, and the worst of evils, the state of compliance ye lived in was such that ye did absolutely no good thing at all. For this is, *ye were free from righteousness.* That is, ye were not subject to it, but estranged from it wholly. For ye did not even so much as divide the manner of servitude between righteousness and sin, but gave yourselves wholly up to wickedness. Now, therefore, since ye have come over to righteousness, give yourselves wholly up to virtue, doing nothing at all of vice, that the measure you give may be at least equal. And yet it is not the mastership only that is so different, but in the servitude itself there is a vast difference. And this too he unfolds with great perspicuity, and shews what conditions they served upon then, and what now. And as yet he says nothing of the harm accruing from the thing, but hitherto speaks of the shame.

Ver. 21. *What fruit had ye then in those things whereof ye are now ashamed?*

So great was the slavery, that even the recollection of it now makes you ashamed; but if the recollection makes one ashamed, the reality would much more. And so you gained now in two ways, in having been freed from the

shame, and also in having come to know the condition you were in; just as then ye were injured in two ways, in doing things deserving shame, and in not even knowing what to be ashamed was. And this is worse than the former. Yet still ye kept in a state of servitude. Having then proved most abundantly the harm of what took place then from the shame of it, he comes to the thing in question. Now what is this thing? Rom. 6, 22.

For the end of those things is death.

Since then shame seems to be no such serious evil, he comes to what is very fearful, I mean death; though in good truth what he had before mentioned were enough. For consider how exceeding great the mischief must be, inasmuch as, even when freed from the vengeance due to it, they could not get free of the shame. What wages then, he says, do you expect from the reality, when from the bare recollection, and that too when you are freed from the vengeance, you hide your face and blush, though under such grace as you are! But God's side is far otherwise.

Ver. 22. *But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.*

Of the former, the fruit was shame, even after the being set free. But of these the fruit is holiness, and where holiness is, there is much[1] confidence. But of those things the end is death, and of these everlasting life. Do you see how he points out some things as already given, and some as existing in hope, and from what are given he draws proof of the others also, that is, from the holiness of the life. For to prevent your saying[2] every thing lies in hope, he points out that you have already reaped fruits, first the being freed from wickedness, and such evils as the very recollection of puts one to shame; second, the being made a servant unto righteousness; a third, the enjoying of holiness; a fourth, the obtaining of life, and life too not for a season, but everlasting. Yet with all these, he says, do but serve as ye served it. For though the master is far preferable, and the service also has many advantages, and the rewards too for which ye are serving, still I make no further demand. Next,

[1] Mar. and 4 Mss. all

[2] i. e. as an objection

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since he had mentioned arms and a king, he keeps on with the metaphor in these words:

Ver. 23. *For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.*

[1] τάξιν rank or relation.

After speaking of the wages of sin, in the case of the blessings, he has not kept to the same order[1]: for he does not say, the wages of your good deeds, *but the gift of God;* to shew, that it was not of themselves that they were freed, nor was it a due they received, neither yet a return, nor a recompense of labours, but by grace all these things came about. And so there was a superiority for this cause also, in that He did not free them only, or change their condition for a better, but that He did it without any labour or trouble upon their part: and that He not only freed them, but also gave them more than before, and that through His Son. And the whole of this he has interposed as having discussed the subject of grace, and being on the point of overthrowing the Law next. That these things then might not both make them rather listless, he inserted the part about strictness of life, using every opportunity of rousing the hearer to the practice of virtue. But when he calls death the wages of sin, he alarms them again, and secures them against dangers to come. For the words he uses to remind them of their former estate, he also employs so as to make them thankful, and more secure against any inroads of temptations. Here then he brings the hortatory part to a stop, and proceeds with the doctrines again, speaking on this wise.

Chap. vii. ver. 1. *Know ye not, brethren, for I speak to them that know the Law.*

Since then he had said, we are *dead to sin*, he here shews that not sin only, but also the Law, hath no dominion over them. But if the Law hath none, much less hath sin: and to render his language palatable, he uses a human[a] example to make this plain by. And he seems to be stating one point, but he sets down at once two arguments for his proposition. One, that when a husband is dead, the woman is no longer subject to her husband, and there is nothing to

[a] Deut. 24 and 25. It is applied by Is. 50. 1. and Jer. 3, 8. to the then Church.

prevent her becoming the wife of another man: and the other, that in the present case it is not the husband only that is dead, but the wife also. So that one may enjoy liberty in two ways. Now if when the husband is dead, she is freed from his power, when the woman is shewn to be dead also, she is much more at liberty. For the one event frees her from his power, much more does the concurrence of both. As he is about to proceed then to a proof of these points, he starts with an encomium of the hearers, in these words, *Know ye not, brethren, (for I speak to them that know the Law,)* that is, I am saying a thing that is quite agreed upon, and clear, and to men too that know all these things accurately, Rom. 7, 2. 3.

How that the Law hath dominion over a man as long as he liveth.

He does not say, husband or wife, but *man*, which name is common to either creature; *For he that is dead*, he says, *is freed*[1] *from sin.* The Law then is given for the living, but to the dead it ceaseth to be ordained[2]. Do you observe how he sets forth a twofold freedom. Next, after hinting this at the commencement, he carries on what he has to say by way of proof, in the woman's case, in the following way.

[1] Gr. *justified*
[2] or to give commands

Ver. 2, 3. *For the woman which hath an husband is bound by the law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

He keeps continually upon this point, and that with great exactness, since he feels quite sure of the proof grounded on it: and in the husband's place he puts the Law, but in the woman's, all believers. Then he adds the conclusion in such way, that it does not tally with the premiss; for what the context would require would be, 'and so, my brethren, the law shall not[3] rule over you, for it is dead.' But he does not say so, but only in the premiss hinted it, and in the inference, afterwards, to prevent what he says

[3] Mar. and 4 Mss. doth not

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being distasteful, he brings the woman in as dead, by saying,

Ver. 4. *Wherefore, my brethren, ye also are become dead to the Law.*

As then the one or the other event gives rise to the same freedom, what is there to prevent his shewing favour to the Law without any harm being done to the cause. *For the woman which hath an husband is bound by the Law.* What is become now[1] of those that speak evil of the Law[b]? Let them hear, how even when forced upon it, he does not bereave it of its dignity, but speaks great things of its power; if while it is alive the Jew is bound, and they are to be called adulterers who transgress it, and leave it whiles it is alive. But if they[2] let go of it after it has died, this is not to be woudered at. For in human affairs no one is found fault with for doing this: *but if the husband be dead, she is loosed from the law of her husband.* You see how in the example he points out the Law as dead, but in the inference he does not do so. So then if it be while her husband liveth, the woman is called an adulteress. See how he dwells upon the accusations of those who transgress the Law, while it is yet liviug. But since he had put an end to it, he afterwards favours it, yet without doing any harm hereby to the faith[c]. For if, while her husband liveth, she be married to another man, she shall be called an adulteress. Thus it would have been natural to say next, ye also, my brethren, now the Law is dead, will not be judged guilty of adultery, if ye become married to auother husband. Yet he does not use these words, but what? He says, *ye are become dead to the Law;* if ye have been made dead, ye are no longer under the Law. For if, when the husband is dead, the woman is no longer liable to it, much more when herself is dead also is she freed from the former. Do you note the wisdom of Paul, how he points out that the Law itself desigus

[1] 3 Mss. then

[2] 4 Mss. plur.

[b] The Manichees, who said the Law was given by an evil being.

[c] Savile reads αὐτὸν χαρίζεται τῇ πίστει κ. τ. λ. (see Acts 25, 11.) he gives it up to the faith without doing any harm. In mar. we have τὴν πίστιν, which cannot be construed with αὐτὸν, but 4 Mss. confirm this, and also read αὐτῷ, which gives the sense as in the text. If so taken it refers back, if as above it refers to the sequel.

that we should be divorced from it, and married to another. For there is nothing, he means, against your living with another husband, now the former is dead; for how should there be, since when the husband was alive it allowed this to her who had a writing of divorcement? But this he does not set down, as it was rather a charge against the woman; for although this had been granted, still it was not cleared of blame. For in cases where he has gained the victory by requisite and accredited proofs, he does not go into questions beyond the purpose; not being captious. The marvel then is this, that it is the Law itself that acquits us who are divorced from it of any charge, and so the mind of it was that we should become Christ's. For it is dead itself, and we are dead; and the grounds of its power over us are removed in a twofold way. But he is not content with this alone, but also adds the reason of it. For he has not set down death without special purpose, but brings the cross in again, which had wrought these things, and in this way too he puts us under an engagement. For ye have not been freed merely, he means, but it was through the Lord's death. For he says,

Rom. 7, 4.

Mat. 19, 7. 8.

Ye are become dead to the Law by the Body of Christ.

Now it is not on this only he grounds his exhortation, but also on the superiority of this second husband. And so he proceeds: *that ye should be married to another, even to Him who is raised from the dead.*

Then to prevent their saying, If we do not choose to live with another husband, what then? For the Law does not indeed make an adulteress of the widow who lives in a second marriage, but for all that it does not force her to live in it. Now that they may not say this, he shews that from benefits already conferred, it is binding on us to choose it: and this he lays down more clearly in other passages, where he says, *Ye are not your own;* and, *Ye are bought with a price;* and, *Be not ye the servants of men;* and, *One died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.* This is then what he here alludes to in the words, *By the Body.* And next he exhorts to better hopes, saying, *That we should bring forth fruit unto God.* For

1 Cor. 6, 19. 20. 7, 23.

2 Cor. 5, 15.

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then, he means, ye brought forth fruit unto death, but now unto God.

Ver. 5. *For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.*

You see then the gain to be got from the former husband! And he does not say when we were in the Law, so in every passage shrinking from giving a handle to heretics[d]; but *when we were in the flesh*, that is, in evil deeds, in a carnal life. What he says then is not, that they were in the flesh before, but now they went about without any bodies[e]. But by saying what he does, he neither says that the Law is the cause of sins, nor yet frees it from odium. For it held the rank of a bitter accuser, by making their sins bare: since that, which enjoins more to him who is not minded to obey at all, makes the offence greater. And this is why he does not say, the *motions of sins* which were produced by the Law, but which *were through the Law*, without adding any "produced," but simply *through the Law*, that is to say, which through the Law were made apparent, were made known. Next that he might not accuse the flesh either, he does not say which the members wrought, but *which did work*[1] *in our members*, to shew that the origin of the mischief was elsewhere, from the thoughts which wrought in us, not from the members which had them working in them. For the soul ranks as a performer, and the fabric of the flesh as a lyre, sounding as the performer obliges it. So the discordant tune is to be ascribed not to the latter, but to the former sooner than to the latter.

Rom. 2, 27.

[1] or were wrought

Ver. 6. *But now*, he says, *we are delivered*[2] *from the Law.* See how he again in this place spares the flesh and the Law. For he does not say that the Law was made of no effect, or that the flesh was made of no effect, but that we were made of no effect, (i. e. were delivered.) And how were we delivered? Why by the old man, who was held down by sin, being dead and buried. For this is what

[2] κατηργήθημεν, made of no effect

[d] Cf. Origen in Rom. 5, 8. p. 537.

[e] Perhaps alluding to Menander, (J. Mart. Ap. i. 26. Iren. i. 21. Eus. iii. 26.) who pretended that those who received his baptism became immortal.

he sets forth in the words, *that being dead*[f] *wherein we were held.* As if he had said, the chain by which we were held down was deadened and broken through, so that that which held down, namely sin, held down no more. But do not fall back or grow listless. For you have been freed with a view to being servants again, though not in the same way, but *that we should serve in newness of spirit, and not in the oldness of the letter.* Now what does he mean here? for it is necessary to disclose it here, that when we come upon the passage, we may not be perplexed with it. When then Adam sinned, (he means,) and his body became liable to death and sufferings, it received also many physical losses, and the horse[g] became less active and less obedient. But Christ, when He came, made it more nimble for us through Baptism, rousing it with the wing of the Spirit. And for this reason the marks for the race, which the ancients had to run, are not the same as ours. Since then the race was not so easy as it is now. For this reason, He desires them to be clear not from murder only, as He did the ancients, but from anger also; nor is it adultery only that He bids them keep clear of, but even the unchaste look; and to be exempt not from false swearing only, but even from true. And with their friends He orders them to love their enemies also. And in all other duties, He gives us a longer ground to run over, and if we do not obey, threatens us with hell, so shewing that the things in question are not matters of free-will offering for the combatants, as celibacy and poverty are, but are binding upon us absolutely to fulfil. For they belong to necessary and urgent requisites, and the man who does not do them is to be punished to the utmost. This is why He said, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* But he that does not see the kingdom, shall certainly fall into hell. For this cause St. Paul too says, *Sin shall not have dominion over you, because ye are not under the Law, but under grace.* And here again, *that*

Rom. 7, 6.

Mat. 5, 20.

[f] Sav. and Mss. read ἀποθανόντες, we being dead. St. Chrys. seems to understand *in that* wherein we were held. Many Mss. and Versions read -τες.

[g] Alluding to Plato's Phædrus again, as in the word wing too.

[h] So St. Aug. interprets, *shall be least in the kingdom.* See Cat. Aur. ad loc.

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ye should serve in newness of spirit, not in the oldness of the letter. For it is not the letter that condemneth, that is, the old Law, but the Spirit that helpeth. And for this reason among the ancients, if any were found practising virginity, it was quite astonishing. But now the thing is scattered over every part of the world. And death in those times some few men did with difficulty despise, but now in villages and cities there are hosts of martyrs without number, consisting not of men only, but even of women. And next having done with this, he again meets an objection which is rising, and as he meets it, gives confirmation to his own object. And so he does not introduce the solution of it as main argument, but by way of opposing this; that by the exigency of meeting it, he may get a plea for saying what he wishes, and make his accusation not so unpalatable. Having then said, *in the newness of the Spirit, and not in the oldness of the letter*, he proceeds,

Ver. 7. *What shall we say then? is the Law sin? God forbid.*

ver. 5. Even before this he had been saying, that *the motions of sins, which were by the Law did work in our members:* c. 6, 14. and, *sin shall have no dominion over you, for ye are not* c. 4, 15. *under the Law, but under grace.* And, *that where no law* c. 5, 20. *is, there is no transgression.* And, *but the Law came in, that* c. 4, 15. *the offence might abound;* and, *the Law worketh wrath.* Now as all these things seem to bring the Law into disrepute, in order to correct the suspicion arising from them, he supposes also an objection, and says, *What then, is the Law sin? God forbid.* Before the proof he uses this abjuration to conciliate the hearer, and by way of soothing any who was troubled at it. For so, when he had heard this, and felt assured of the speaker's disposition, he would join with him in investigating the seeming perplexity, and feel no suspicions of him. Wherefore he anticipates that objection, and sets it down. Hence, he does not say, What am I to say? but, *What shall we say then?* As though a deliberation and a judgment were before them, and a general meeting called together, and the objection came forward not of him-

[1] See S. Athan. de Incarn. c. 27. t. i. p. 70.

self, but in the course of discussion, and from real circumstances of the case. That the letter killeth, he means, no one will deny, or that the Spirit giveth life; this is plain too, and nobody will dispute it. If then these are confessedly truths, what are we to say about the Law? that it *is sin? God forbid.* Explain the difficulty then. Do you see how he supposes the opponent to be present, and having assumed the dignity of the teacher, he comes to the explaining of it. Now what is this? Sin, he says, the Law is not. *Nay, I had not known sin, but by the Law.* Notice the reach of his wisdom! What the Law is not, he has set down by way of objection, so that by removing this, and thereby doing the Jew a pleasure, he may persuade him to accept the less alternative. And what is this? Why that *I had not known sin, but by the Law. For I had not known lust, except the Law had said, Thou shalt not covet.* Rom. 7, 8.

Do you observe, how by degrees he shews it to be not an accuser of sin only, but in a measure its producer. Yet not from any fault of its own, but from that of the froward Jews, he proves it was, that this happened. For he has taken good heed to stop the mouths of the Manichees, that accuse the Law; and so after saying, *Nay, I had not known sin, but by the Law;* and, *I had not known lust, except the Law had said, Thou shalt not covet;* he adds,

Ver. 8. *But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.*

Do you see how he has cleared it of all blame? For *sin*, he says, *taking occasion by the commandment*, it was, and not the Law, that increased the concupiscence, and the reverse of the Law's intent was brought about. This came of weakness, and not of any badness. For when we desire a thing, and then are hindered of it, the flame of the desire is but increased. Now this came not of the Law; for it hindered us[1] in a way to keep us off from it: but sin, that is, thy own listlessness and bad disposition, used what was good for the reverse. But this is no fault in the physician, but in the patient who applies the medicine wrongly. For the reason of the Law being given was, not to inflame concupiscence, but to extinguish it, though the reverse came of it. Yet the blame attaches not to it, but to

[1] 3 Mss endeavoured.

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us. Since if a person had a fever, and wanted to take cold drink when it was not good for him, and one were not to let him take his fill of it, and so increase his lust after this ruinous pleasure, one could not deservedly be found fault with. For the physician's business is simply prohibiting it, but the restraining himself is the patient's. And what if sin did take occasion from it? Surely there are many bad men who by good precepts grow in their own wickedness. For this was the way in which the devil ruined Judas, by plunging him into avarice, and making him steal what belonged to the poor. However it was not the being entrusted with the bag that brought this to pass, but the wickedness of his own spirit. And Eve, by bringing Adam to eat from the tree, threw him out of Paradise. But neither in that case was the tree the cause, even if it was through it that the[k] occasion took place. But if he treats the discussion about the Law with somewhat of vehemence, do not feel surprise. For St. Paul is making a stand against the present exigency, and suffers not his language to give a handle even to those that suspected otherwise, but takes great pains to make the present statement correct. Do not then sift what he is now going on to say[1] by itself, but put beside it the purpose by which he is led on to speak of these things, and reckon for the madness of the Jews, and their vigorous spirit of contention, which he earnestly desires to do away with. And if he seems to bear violently[2] against the Law, it is not to find fault with it, but to unnerve their vigour. For if it is any reproach to the Law that sin taketh occasion by it, this will be found to be the case in the New Testament also. For in the New Testament there are thousands of laws, and about many more important matters. And one may see the same come to pass there also, not with regard to covetousness[3] only, but to all wickedness generally. For He says, *if I had not come and spoken unto them, they had not had sin.* Here then *sin* finds a footing in this fact, and so the greater punishment. And again when Paul discourseth about grace, he says, *Of how much sorer punishment, suppose ye, shall he be counted worthy, who hath trodden*

[1] 4 Mss. here saying

[2] πολὺς πνεῖν

[3] lust, as v. 7. John 15, 22.

Heb. 10, 29.

[k] See the Analogy, l. v. §. 4. p. 132.

under foot the Son of God? Has not then the worse punishment its origin from hence, from the greater benefit? Rom. 7, 9. And the reason why he says the Greeks were without excuse was, because being honoured with the gift of reason, and having gotten a knowledge of the beauty of the creation, and having been placed in a fair way for being led by it to the Creator, they did not so use the wisdom of God, as it was their duty. Observe that to the wicked in all cases occasions of greater punishment result from good things. But we shall not in this accuse the benefits of God, but rather upon this even admire them the more: but we shall throw the blame on the spirit of those who abuse the blessings to contrary purpose. Let this then be our line with regard to the Law also. But this is easy and feasible—the other is what is a difficulty. How is it, (he means,) that *I had not known lust except the Law had said, Thou shalt not covet?* Now if man had not known lust, before he received the Law, what was the reason for the flood, or the burning of Sodom? What does he mean then? He means vehement lust: and this is why he did not say, lust, but all manner of concupiscence, intimating, in that, its vehemency. And what, it will be said, is the good of the Law, if it adds to the disorder? None; but much mischief even. Yet the charge is not against the Law, but the listlessness of those who received it. For sin wrought it, though by the Law. But this was not the purpose of the Law, nay, the very opposite. Sin then became stronger, and much stronger. But this again is no charge against the Law, but against their obstinacy. *For without the Law sin is dead.* That is, was not so ascertainable. For even those before the Law knew that they had sinned, but they came to a more exact knowledge of it after the giving of the Law. And for this reason they were liable to a greater accusation: since it was not the same thing to have nature to accuse them, and besides nature the Law, which told them distinctly every charge.

Ver. 9. *For I was alive without the Law once.*

When, pray, was that? Before Moses. See how he sets himself to shew that the Law, both by the things it did, and the things it did not do, weighed down human nature. For

HOMIL. XII. when *I was alive without the Law*, he means, I was not so much condemned.

But when the commandment came, sin revived, and I died.

This seems indeed to be an accusing of the Law. But if any one will look closely at it, it will be seen to be even an encomium of it. For it did not give existence to sin that before was not, but only pointed out what had escaped notice. And this is even a praise of the Law, if at least before it they had been sinning without perceiving it. But when this came, if they gained nothing besides from it, at all events this they were distinctly made acquainted with, the fact that they had been sinning. And this is no small point, with a view to getting free from wickedness. Now if they did not get free, this has nothing to do with the Law, which framed every thing with a view to this end, but the accusation lies wholly against their spirit, which was perverse beyond all supposition[1]. For what took place was not the natural thing,—their being injured by things profitable. And this is why he says, *And the commandment, which was ordained to life, I found to be unto death.* He does not say, 'it was made,' or 'it bred' death, but *was found*, so explaining the novel and unusual kind of discrepancy, and making the whole fall upon their own pate. For if, he says, you would know the aim of it, it led to life, and was given with this view. But if, death was the issue of this, the fault is with them that received the commandment, and not of this, which was leading them to life. And this is a point on which he has thrown fresh light by what follows.

Ver. 11. *For sin taking occasion by the commandment deceived me, and by it slew me.*

You observe how he every where keeps to sin, and entirely clears the Law of accusation. And so he proceeds as follows.

[1] This expression seems strange with respect to the acts of God, but it may be referred to what man could have imagined beforehand; as indeed one use of the Law was to make men sensible of their real state. It may also be taken in the sense suggested by Is. v. 4. Matt. xxi. 19. Luc. xiii. 6.

Ver. 12. *Wherefore the law is holy, and the commandment holy, and just, and good.* Rom. 7, 12.

But, if ye be so minded, we will bring before you the language of those who wrest these declarations. For this will make our own statements clearer. For there are some that say, that he is not here saying what he does of the Law of Moses, but some take it of the Law of nature; some, of the commandment given in Paradise. Yet surely Paul's object every where is to annul this Law, but not to have any question with those. And with much reason; for it was through a fear and a horror of this that the Jews obstinately opposed grace. But it does not appear that he has ever called the commandment in Paradise 'Law' at all; no, nor yet any other writer. Now to make this plainer from what he has really said, let us follow out his words, retracing the argument a little. Having then spoken to them about strictness[2] of conversation, he goes on to say, *Know ye not, brethren, how that the Law hath dominion over a man as long as he liveth?* Wherefore ye are become dead to the Law. Therefore if these things are said about the natural Law, we are found to be without the natural Law. And if this be true, we are more senseless than the creatures which are without reason. Yet this is not so, certainly. For with regard to the Law in Paradise, there is no need to be contentious, lest we should be taking up a superfluous contest, by entering the lists against things men have made up their minds upon. In what sense then does he say, *I should not have known sin but by the Law?* He is speaking, not of absolute want of knowledge, but of the more accurate knowledge. For if this were said of the Law of nature, how would what follows suit? For I was alive, he says, without the Law once. Now neither Adam, nor any body else, can be shewn ever to have lived without the Law of nature. For as soon as God formed him, He put into him that Law of nature, making it to dwell by him as a security to the whole kind[3]. And besides this, it does not appear that he has any where called the Law of nature a commandment. But this he calls as well a *just and holy commandment*, as a *spiritual law*. But the Law of nature

[1] 4 Mss. he has not.

[2] 5 Mss. ἀχειβοῦς Sav. ἀχειβῶς

[3] Gr. Nature, see p.66.

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was not given us by the [m] Spirit. For barbarians, as well as Greeks and other men, have this law. Hence it is plain, that it is the Mosaic Law that he is speaking of above, as well as afterwards, and in all the passages.

Ver. 13. *Was then that which is good made death unto me? God forbid. But sin, that it might appear sin* [1].

[1] 4 Mss. om. ἁ

That is, that it might be shewn what a great evil sin is, as also a listless will, an inclinableness to the worse side, the actual doing of this [2], and the perverted judgment. For this is the cause of all the evils; but he amplifies it by pointing out the exceeding grace of Christ, and teaching them what an evil He freed the human race from, which, by the medicines used to cure it, had become worse, and was increased by the preventives. Wherefore he goes on to say: *That sin, by the commandment, might become exceeding sinful.* Do you see how these things are woven together every where? By the very means he uses to accuse sin, he again shews the excellency of the Law. Neither is it a small point which he has gained by shewing what an evil sin is, and unfolding the whole of its poison, and bringing it to view. For this is what he shews, by saying, *that sin by the commandment might become exceeding sinful.* That is, that it may be made clear what an evil sin is, what a ruinous thing. And this is what was shewn by the commandment. Hereby he also shews the preeminence of grace above the Law, the preeminence above, not the conflict with, the Law. For do not look to this fact, that those who received it were the worse for it; but consider that other, that the Law had not only no design of drawing wickedness out to greater lengths, but even seriously aimed at hewing down what already existed. Yet, if it had not the power, still honour it for its intention, and adore the more the power of Christ, because it was an evil so manifold and so hard to get the better of, that He did away with, and plucked up, by cutting it out with its very roots. But when you hear me speak of

[2] 3 Mss. om. this clause

[m] Gen. vi. 3. and Psalm xciv. 10. do not contradict this, since St. C. is using the word in its limited sense, as in St. John vii. 39.

sin, do not think of it as a substantial[n] power, but evil doing, as it comes upon men and goes from them continually, and which, before it takes place, has no being, and when it has taken place, vanishes again. This then was why the Law was given. Now no law is ever given to put an end to things natural, but in order to correct a way of acting purposely wicked. And this the lawgivers that are without too are aware of, and all mankind in general. For it is the evils from viciousness alone that they are for setting right, and they do not undertake to extirpate those allotted us along with our nature: since this they cannot do. For things natural remain unalterable[1], as we[2] have told you frequently in other discourses also.

Rom. 7, 13.

[1] Arist. Eth.b.2. c. 1.

[2] So 5 Mss. Sav. I have

And so let us leave these contests, and again practise ourselves in exhortation. Or rather, this last part belongs to those contests. For if we cast out wickedness, we should bring virtue in also: and by these means we shall clearly teach that wickedness is no natural evil, and shall be able easily to stop the mouths of them that enquire for the origin of evil, not by means of words only, but of actions also, since we share the same nature with them, but are freed from their wickedness. For let us not be looking at the laboriousness of virtue, but at the possibility of succeeding in it. But if we be earnest, it will be at once light and palatable to us. But if you tell me of the pleasure of vice, tell out its end too. For it issueth in death, even as virtue leadeth us to life. Or if you think fit, let us rather scrutinize them both even before their end; for we shall see that vice has a great deal of pain attached to it, and virtue great pleasure. For what pray is so painful as a bad conscience? or what more pleasing than a good hope? For there is nothing, assuredly there is nothing, which is used to cut us so deep, and press so hard on us, as the expectation of evil: nothing that so keeps us up, and all but gives us wings, as a good conscience. And this we may get a

[n] See Herbert's Poems, 2d on Sin. 'Oh that I could a sin once see!' &c. Also Möhler Symb. I. i. c. 8. also St. Aug. Conf. vii. §. 12. (18.) Tr. p. 122. and De Civ. Dei, xi. §. 9. xii. §. 2.

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knowledge of by what takes place before our eyes. For they that dwell in a prison, and are in expectation of sentence against them, let them have never so much food to enjoy, live a more afflicting life than those that go a begging by the by-roads, yet with nothing upon their consciences to trouble them. For the expectation of a dreadful end will not let them perceive those pleasures which they have in their hands. And why do I speak of prisoners? Why, as for those that are living out of prison, and have a good fortune, yet have a bad conscience about them, handicraftsmen that work for their bread, and spend the whole day amid their labour, are in a far better plight than they! And for this reason too we say, How miserable the gladiators are, (though seeing them as we do in taverns, drunken, luxurious, gormandizing,) and call them the most miserable of men, because the calamity of the end which they must expect is too great to admit of comparison with that pleasure. Now if to them a life of this sort seems to be pleasing, remember what I am continually telling you, that it is no such marvel, that a man who lives in vice should not flee from the misery and pain of vice. For see how a thing so detestable as that, yet seems to be delectable to those who practise it. Yet we do not on this account say, how happy they are, for this is just the very reason why we think them pitiable, because they have no notion of the evils they are amongst. And what would you say of adulterers, who for a little pleasure undergo at once a disgraceful slavery, and a loss of money, and a perpetual fear, and in fact the very life of a Cain, or rather one that is even much worse than his, filled with fears for the present, and trembling for the future, and suspecting alike friend and foe, and those that know about it, and those that know nothing? Neither when they go to sleep are they quit of this struggle, their bad conscience shaping out for them dreams that abound with sundry terrors, and in this way horrifying them. Far otherwise is the chaste man, seeing he passes the present life unshackled and at full liberty. Weigh then against the little pleasure, the sundry fluctuations of these terrors, and with the short labour of continency, the calm of an

entire life; and you will find the latter hath more of pleasantness than the former. But as for the man that is set upon plundering and laying hands upon other men's goods, tell me if he has not to undergo countless pains in the way of running about, fawning upon slaves, freemen, door-keepers; alarming and threatening, acting shamelessly, watching, trembling, in agony, suspecting every body. Far otherwise is the man that holds riches in contempt, for he too enjoys pleasure in abundance, and lives with no fear, and in perfect security. And if any one were to go through the other instances of vice, he would find much trouble, and many rocks. But what is of greater importance is, that in the case of virtue the difficulties come first, and the pleasant part afterwards, so the trouble is even thus alleviated. But in the case of vice, the reverse. After the pleasure, the pains and the punishments, so that by these besides the pleasure is done away. For as he who waits for the crown, perceives nothing of present annoyance, so he that has to expect the punishments after the pleasures has no power of gathering in a gladness that is unalloyed, since the fear puts every thing in confusion. Or rather if any one were to scrutinize the thing with care, even before the punishment which follows upon these things, he would find that even at the very moment when vice is boldly entered upon, a great deal of pain is felt. And, if you think fit, let us just examine this in the case of those who plunder other men's goods. Or those who in any way get together money, and setting aside the fears, and dangers, and trembling, and agony, and care, and all these things, let us suppose the case of a man, who has got rich without any annoyance, and feels sure about maintaining his present fortune, (which he has no means of doing, still for all that let it be assumed for argument's sake.) What sort of pleasure then is he to gather in from having so much about him? On the contrary, it is just this very thing that will not let him be glad-hearted. For as long as ever he desires other things besides, he is still upon the rack. Because desire gives pleasure at the time it has come to a stand. If thirsty, for instance, we feel refreshed, when we have

Rom. 7, 13. drunk as much as we wish; but so long as we keep thirsty, even if we were to have exhausted all the fountains in the world, our torment were but growing greater, even if we were to drink up ten thousand rivers, our state of punishment were more distressing. And thou also, if thou wert to receive the goods of the whole world, and still to covet, wouldest make thy punishment the greater, the more things thou hadst tasted of. Fancy not then, that from having gathered a great sum together thou shalt have ought of pleasure, but rather by declining to be rich. But if thou covetest to be rich thou wilt be always under the scourge. For this is a kind of love that does not reach its aim; and the longer journey thou hast gone, the further off thou keepest from the end. Is not this a paradox then, a derangement, a madness in the extreme? Let us then forsake this first of evils, or rather let us not even touch this covetousness at all. Yet, if we have touched it, let us spring away from its first motions[1]. For this is the advice the writer of the Proverbs gives us, when he speaks about the harlot: *Spring away*, he says, *tarry not, neither go thou near to the door of her house:* this same thing I would say to you about the love of money. For if by entering gradually you fall into this ocean of madness, you will not be able to get up out of it with ease, and as if you were in whirlpools[o], struggle as often as ever you may, it will not be easy for you to get clear; so after falling into this far worse abyss of covetousness, you will destroy your own self, with all that belongs to you. And so my advice is that we be on our watch against the beginning, and avoid little evils, for the great ones are gendered by these. For he who gets into a way of saying at every sin, It is but this! will by little and little ruin himself entirely. At all events it is this which has introduced vice, which has opened the doors to the robber[2], which has thrown down the walls of cities, this saying at each sin, 'It is but this!' Thus in the case of the body too, the greatest of diseases grow up, when trifling ones are made light of.

[1] πρώτων μίων

Prov. 5, 8.

Acts 8, 20.

[2] 5 Mss. devil

[o] ἴλιγξ Pierson ad Mœrin. p. 181—197.

If Esau had not first been a traitor to his birthright, he would not have become unworthy of the blessings. If he had not rendered himself unworthy of the blessings, he would not have had the desire of going on to fratricide. If Cain had not fallen in love with the first place, but had left that to God, he would not have had the second place. Again, when he had the second place, if he had listened to the advice, he would not have travailed with the murder. Again, if after doing the murder he had come to repentance, when God called him, and had not answered in an irreverent way, he would not have had to suffer the subsequent evils. But if those before the Law did owing to this listlessness come to the very bottom of misery, only consider what is to become of us, who are called to a greater contest, unless we take strict heed unto ourselves, and make speed to quench the sparks of evil deeds before the whole pile is kindled. Take an instance of my meaning. Are you in the habit of false swearing? do not stop at this only, but away with all swearing, and you will have no further need of trouble. For it is far harder for a man that swears to keep from false swearing, than to abstain from swearing altogether[p]. Are you an insulting and abusive person? a striker too? Lay down as a law for yourself not to be angry or brawl in the least, and with the root the fruit also will be gotten rid of. Are you lustful and dissipated? Make it your rule again not even to look at a woman, or to go up into the theatre, or to trouble yourself with the beauty of other people whom you see about. For it is far easier not even to look at a woman of good figure, than after looking and taking in the lust, to thrust out the perturbation that comes thereof, the struggle being easier in the preliminaries[1]. Or rather we have no need of a struggle at all, if we do not throw the gates open to the enemy, or take in the seeds of mischief[2]. And

Rom. 7, 13.

Job 31, 1.

[1] προοιμίοις

[2] κακίας

[p] See St. Chrys. on Eph. 1, 14. Hom. ii. Mor. (Tr. p. 119.) also Hom. x. ad Pop. Ant. and St. Gr. Naz. Jamb. xx. (Ben. xxiv.) The practice of swearing seems to have prevailed to such an extent, as to call for the utmost exertions to put it down. St. Jerome on Jer. 4, 2. Ez. 17, 19. seems however to allow oaths. St. Athanasius speaks strongly against swearing generally, de Pass. et Crue. §. 4, 5, 6. t. 2. p. 82—4. and seems to allow it on Ps. lxii. 12. (Eng. lxiii. 11.) t. 1. 1107. b. In Apol. ad Imp. Const. he wishes some one present, 'that he might question him by the very Truth.' (ἐπ' αὐτῆς τῆς ἀληθείας) 'for what we say as in the presence of God, we Christians hold for an oath.'

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this is why Christ chastised the man who looks unchastely upon a woman, that He might free us from greater labour, before the adversary became strong, bidding us cast him out of the house, while he may be cast out even with ease. For what need to have superfluous trouble, and to get entangled with the enemies, when without entanglement we may erect the trophy, and before the wrestling seize upon the prize? For it is not so great a trouble not to look upon beautiful women, as it is while looking to restrain one's self. Or rather the first would be no trouble at all, but immense toil and labour comes on after looking. Since then this trouble is less[1], or rather there is no labour at all, nor trouble, but the greater gain, why do we take pains to plunge into an ocean of countless evils? And farther, the not looking upon a woman, will overcome such lust not only with greater ease, but with a higher purity, as he on the other hand, who does look, getteth free with more trouble, and not without a kind of stain[r], that is, if he does get free at all. For he that does not take a view of the beautiful figure, is clear of the lust that might result. But he who lusteth to look, after first laying his reason low, and polluting it in countless ways, has then to cast out the stain that came of the lust, that is, if he do cast it out. This then is why Christ, to prevent our suffering in this way, did not prohibit murder only, but wrath; not adultery only, but an unchaste look even; not perjury only, but all swearing whatsoever. Nor does He make the measure of virtue stop here, but after having given these laws, He proceeds to a still greater degree. For after keeping us far away from murder, and bidding us be clear of wrath, he bids us be ready even to suffer ill, and not to be prepared to suffer no more than what he who attacks us pleases, but even to go further, and to get the better of his utmost madness by the overflowingness of our own Christian spirit[2]. For what He says is not, '*If a man smite thee on thy right cheek*, bear it nobly and hold thy peace;' but He adds to this the yielding to him the other too. For He says, *Turn to him the other also.* This then is the brilliant victory, to yield him even more than

[1] 4 Mss. add to the incontinent.

[2] τῆς εἰκείας φιλοσοφίας. Mat. 5, 39.

[r] 'There is some little sensuality in being tempted.' Bp. Taylor on Repentance, c. 5. sect. 6. §. 4. t. 8. p. 494.

what he wishes, and to go beyond the bounds of his evil desire by the profuseness of one's own patient endurance. For in this way you will put a stop to his madness, and also receive from the second act again the reward of the first, and you will put a stop[1] to wrath against him. See you, how in all cases it is we that have it in our power not to suffer ill, and not they that inflict it? Or rather it is not the not suffering ill alone, but even the having benefits[2] done us that we have in our own power. And this is the truest wonder, that we are so far from being injured, if we be right-minded, that we are even benefitted, and that too by the very things that we suffer unjustly at the hands of others[a]. Reflect then; has such an one done you an affront? You have the power of making this affront redound to your honour. For if you do an affront in return, you only increase the disgrace. But if you bless him that did you the affront, you will see that all men give you victory, and proclaim your praise. Do you see how by the things wherein we are wronged, we get good done unto us if we be so minded. This one may see happening in the case of money matters, of blows, and the same in every thing else. For if we requite them with the opposite, we are but twining a double crown about us, one for the ills we have suffered, as well as one for the good we are doing. Whenever then a person comes and tells you that 'such an one has done you an affront, and keeps continually speaking ill of you to every body,' praise the man to those who tell you of him. For thus even if you wish to avenge yourself, you will have the power of inflicting punishment. For those who hear you, be they ever so foolish, will praise you, and hate him as fiercer than any brute beast, because he, without being at all wronged, caused you pain, but you, even when suffering wrong, requited him with the opposite. And so you will have it in your power to prove that all that he said was to no purpose. For he who feels the tooth of slander, gives by his vexation a proof that he is conscious of the truth of what is said. But he who smiles at it, by this very thing acquits

Rom. 7, 13.

[1] So Sav. 5 Mss. καταλύσας.

[2] Sav. conj. παθεῖν εὖ, so 2 Mss.

[a] 1 Ms. omits ἤ, otherwise the sense is 'even more than by others,' understanding μᾶλλον. see Matth. Gr. Gr. §. 448. a. obs. Kühner, §. 747. 3. who quotes Soph. Aj. 945. (966.) ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκός.

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himself of all suspicion with those who are present. Consider then how many good things you cull together from the affair. First, you rid yourself of all vexation and trouble. Secondly, (rather this should come first,) even if you have sins, you will put them off[t], as the Publican did by bearing the Pharisee's accusation meekly. Besides, you will by this practice make your soul heroic[1], and will enjoy endless praises from all men, and will divest yourself of any suspicion arising from what is said. But even if you are desirous of taking revenge[u] upon the man, this too will follow in full measure, both by God's punishing him for what he has said, and before that punishment by thy heroic conduct standing to him in the place of a mortal blow. For there is nothing that cuts those who affront us so much to the heart, as for us who are affronted to smile at the affront. As then from behaving with Christian heroism so many honours will accrue to us, so from being little-minded just the opposite will befal us in every thing. For we disgrace ourselves, and also seem to those present to be guilty of the things mentioned, and fill our soul with perturbation, and give our enemy pleasure, and provoke God, and add to our own[2] sins. Taking then all this into consideration, let us flee from the abyss of a little mind[3], and take refuge in the port of patient endurance[4], that here we may at once *find rest unto our souls*, as Christ also set forth, and may attain to the good things to come, by the grace and love toward man, &c.

[1] Gr. philosophic

[2] former 1 Ms. and Sav. marg.

[3] μικροψυχίας

[4] μακροθυμίας Mat. 11, 29.

[t] An instance of the rhetorical arrangement he admires in the Apostle. His object is of course to make men patient under reproaches even when partly deserved, and he thus takes them by surprise.

[u] See on Rom. 12, 20. Hom. 22. which illustrates the subsidiary use of inferior motives.

HOMILY XIII.

Rom. vii. 14.

For we know that the Law is spiritual: but I am carnal, sold under sin.

After having said that great evils had taken place, and that sin, taking occasion by the commandment, had grown stronger, and the opposite of what the Law mainly aimed at had been the result, and after having thrown the hearer into a great deal of perplexity, he goes on next to give the rationale of these events, after first clearing the Law of any[1] ill suspicion. For lest upon hearing that it was through the commandment that sin took that occasion, and that it was when it came that sin revived, and through it deceived and killed—lest, I say, any one should suppose the Law to be the source of these evils, he first sets forth its defence with considerable advantage, not clearing it from accusation only, but encircling it also with the utmost praise. And this he lays down, not as granting it for his own part, but as declaring a universal judgment. *For we know*, he says, *that the Law is spiritual.* As if he had said, This is an allowed thing, and self-evident, that it *is spiritual*, so far is it from being the cause of sin, or to blame for the evils that have happened. And observe, that he not only clears it of accusation, but bestows exceeding great praise upon it. For by calling it spiritual, he shews it to be a teacher of virtue and hostile to vice; for this is what being spiritual means, leading off from sin of every

Rom. 7, 14.

[1] 5 Mss. om. τῆς

HOMIL. XIII. kind. And this the Law did do, by frightening, admonishing, chastening, correcting, recommending every kind of virtue. Whence then, he means, was sin produced, if the teacher was so admirable. It was from the listlessness of its disciples. Wherefore he went on to say, *but I am carnal;* giving us a sketch of man, as comporting himself in the Law, and before the Law. *Sold under sin.* Because with death (he means) the throng of passions also came in. For when the body had become mortal, it was henceforth a necessary thing for it to receive concupiscence, and anger, and pain, and all the other passions, which required a great deal of wisdom[1] to prevent their flooding us, and sinking reason in the depth of sin. For in themselves they were not sin[a], but, when their extravagancy was unbridled, it wrought this effect. Thus (that I may take one of them and examine it as a specimen) desire is not sin: but when it has run into extravagance, being not minded to keep within the laws of marriage[b], but springing even upon other men's wives; then the thing henceforward becomes adultery, yet not by reason of the desire, but by reason of its exorbitancy. And observe the wisdom of Paul. For after praising the Law, he hastens immediately to the earlier period, that he may shew the state of our race, both then and at the time it received the Law, and make it plain how necessary the abundance of grace was, a thing he laboured on every occasion to prove. For when he says, *sold under sin*, he means it not of those who were under the Law only, but of those who had lived before the Law also, and of men from the very first. Next he mentions the way in which they were sold and made over.

[1] φιλοσοφίας

Ver. 15. *For that which I do, I know*[2] *not.*

[2] or *allow* as Eng. V.

What does the *I know not* mean?—I am ignorant. And when could this ever happen? For nobody ever sinned in ignorance. Seest thou, that if we do not use due caution

[a] The words of the Fathers on this subject become more definite after the Pelagian Controversy. S. Aug. contr. Julianum, l. 2. §. 32. (Ben. t. 10.) speaks thus of concupiscence, (not in act, but as an inherited habit,) 'It is not however called sin in the sense of making one guilty, but in that it is caused by the guilt of the first man, and in that it rebels, and strives to draw us into guilt except grace aid us.'

[b] So 4 Mss. Sav. lawful marriage.

in explaining the words, and keep looking to the object of the Apostle, countless incongruities will follow? For if they sinned through ignorance, then they did not deserve to be punished. As then he said above, *for without the Law sin is dead*, not meaning that they did not know they were sinning, but that they knew indeed, but not so distinctly; wherefore they were punished, but not so severely: and again; *I should not have known lust;* not meaning an entire ignorance of it, but referring to the most distinct knowledge of it; (he said also, that *it wrought in me all manner of concupiscence*, not meaning to say that the commandment made the concupiscence, but that sin through the commandment introduces an intense degree of concupiscence;) so here it is not absolute ignorance that he means by saying, *For what I do, I know not;* since how then would he have pleasure in the Law of God in his inner man? What then is this, *I know not?* I get dizzy, he means, I feel carried away[c], I find a violence done to me, I get tripped up without knowing how. Just as we often say, Such an one came and carried me away with him, without my knowing how; when it is not ignorance we mean as an excuse, but to shew a sort of deceit, and circumvention, and plot. *For what I would, that I do not: but what I hate, that I do.* How then canst thou be said not to know what thou art doing? For if thou willest the good, and hatest the evil, this requires a perfect knowledge. Whence it appears that he says, *I would not*, not as denying free will, or as adducing any constrained necessity. For if it was [1] not willingly, but by compulsion, that we sinned, then the punishments that took place before would not be justifiable. But as in saying *I know not*, it was not ignorance he set before us, but what we have said; so in adding the *I would not*, it is no necessity he signifies, but the disapproval he felt of what was done[d]. Since if this was not his meaning in saying, *That which I would not, that I do:* how is it he does not go on, 'But I do what I am compelled and enforced to.' For this is

Rom. 7, 15.

[1] So 4 Mss. is—sin.

[c] ἐμπόδισμὸς ταῖς βουλήσεσι. Arist. Rhet. ii.

[d] This seems to have been Plato's view of free-will. See Tenneman, Plat. Philos. iv. p. 34. οὐδεὶς ἑκὼν πονηρὸς, &c.

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what is opposed to willing and power[1]. But now he does not say this, but in the place of it he has put the word, *I hate*, that you might learn how when he says, *I would not*, he does not deny the power. Now, what does the *I would not* mean? It means, what I praise not, what I do not approve, what I love not. And in contradistinction to this, he adds what follows; *But what I hate, that I do.*

[1] ἐξουσίᾳ

Ver. 16. *If then I do that which I would not, I consent unto the Law, that it is good.*

You see here, that the understanding is not yet perverted, but keeps up its own noble character during the action. For even if it does pursue vice, still it hates it the while, which would be great commendation, whether of the natural or the written Law. For that the Law is good, is (he says) plain, from the fact of my accusing myself, when I disobey the Law, and hate what has been done. And yet if the Law was to blame for the sin, how comes it that he feels a delight in it, yet hates what it orders to be done. For *I consent*, he says, *unto the Law, that it is good.*

Ver. 17, 18. *Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing.*

On this text, those who find fault with the flesh, and contend it was no part of God's creation, attack us. What are we to say then? Just what we did before, when discussing the Law: that as there he makes sin answerable for every thing, so here also. For he does not say, that the flesh worketh it, but just the contrary, *it is no more I that do it, but sin that dwelleth in me.* But if he does say that *there dwelleth no good thing in it*, still this is no charge against the flesh. For the fact that *no good thing dwelleth in it*, does not shew that it is evil itself. Now we admit, that the flesh is not so great as the soul, and is inferior to it, yet not contrary, or opposed to it, or evil; but that it is beneath the soul, as a harp beneath a harper, and as a ship under the pilot. And these are not contrary to those who guide and use them, but go with them entirely, yet are not of the same honour with the artist. As then a person who says, that the art resides not in the harp or the ship, but in

the pilot or harper, is not finding fault with the instruments, but pointing out the great difference between them[e] and the artist; so Paul in saying, that *in my flesh dwelleth no good thing*, is not finding fault with the body, but pointing out the soul's superiority. For this it is that has the whole duty of pilotage put into its hands, and that of playing. And this Paul here points out, giving the governing power to the soul, and after dividing man into these two things, the soul and the body, he says, that the flesh has less of reason, and is destitute of discretion, and ranks among things to be led, not among things that lead. But the soul has more wisdom, and can see what is to be done and what not, yet is not equal to pulling in the horse as it wishes. And this would be a charge not against the flesh only, but against the soul also, which knows indeed what it ought to do, but still does not carry out in practice what seems best to it. *For to will*, he says, *is present with me; but how to perform that which is good, I find not.* Here again in the words, *I find not*, he does not speak of any ignorance or perplexity, but a kind of thwarting and crafty assault made by sin, which he therefore points more clearly out in the next words. Rom. 7,19.20.

Ver. 19, 20. *For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.*

Do you see, how he acquits the essence of the soul, as well as the essence of the flesh, from accusation, and removes it entirely to sinful actions? For if the soul willeth not the evil, it is cleared: and if he does not work it himself, the body too is set free, and the whole may be charged upon the evil moral choice. Now the essence of the soul and body and of that choice are not the same, for the two first are God's works, and the other is a motion from ourselves towards whatever we please to direct it. For willing is indeed natural[1], and is from God: but willing on this wise is our own, and from our own mind.

[e] So 5 Mss. Sav. has τῆς τίχνης, which seems to have been put in to shew that it was not the maker, but the user of the instrument, that was meant.

HOMIL. XIII. Ver. 21. *I find then a law, that, when I would do good, evil is present with me.*

What he says is not very clear. What then is it that is said? I praise the *law*, he says, in my conscience, and I find it pleads on my side so far as I am desirous of doing what is right, and that it invigorates this wish. For as I feel a pleasure in it, so does it yield praise to my decision. Do you see how he shews, that the knowledge of what is good and what is not such is an original and fundamental part of our nature, and that the Law of Moses praises it, and getteth praise from it? For above he did not say so much as I get taught by the Law, but I consent to the Law; nor further[f] on, that I get instructed by it, but *I delight in* it. Now what is, *I delight?* It is, I agree with it as right, as it does with me when wishing to do what is good. And so the willing what is good and the not willing what is evil was made a fundamental part of us from the first. But the Law, when it came, was made at once a stronger[g] accuser in what was bad, and a greater[h] praiser in what was good. Do you observe that in every place he bears witness to its having a kind of intensitiveness and additional advantage, yet nothing further? For though it praises and I delight in it, and wish what is good, the *evil is* still *present with me*, and the agency of it has not been abolished. And thus the Law, with a man who determines upon doing any thing good, only acts so far as auxiliary to him, as that it has the same wish as himself. Then since he had stated it indistinctly, as he goes on he gives a yet more distinct interpretation, by shewing how the evil is present, how too the Law is a law[i] to such a person only who has a mind to do what is good.

Ver. 22. *For I delight*, he says, *in the law of God after the inward man.*

He means, for I knew even before this what was good, but when I find it set down in writing, I praise it.

[f] So 5 Mss. (προιὼν) Sav. προεῖπεν.

[g] 4 Mss. πλείων, Sav. πλειόνων, of more things.

[h] 4 Mss. μείζων, Sav. μειζόνων, of greater things.

[i] Sav. ὁμοῦ ὁ νόμως ἐστὶ, 'The Law sides with.' Which reading makes no allusion to the opposing Law. 4 Mss. read μόνον (another μόνῳ) νόμος ἐστὶν ὁ νόμος. These and the two last various readings (as is often the case) are not noticed in Montfaucon's edition.

Ver. 23. *But I see another law in my members, warring against the law of my mind.* Rom. 7, 23.

Here again he calls sin a law warring against the other, not from its deserving the name, but from the strict obedience yielded to it by those who comply with it. As then it gives the name of master[1] to Mammon, and of god[2] to the belly, not because of their intrinsically deserving it, but because of the extreme obsequiousness of their subjects; so here he calls sin a law, owing to those who are so obsequious to it, and are afraid to leave it, just as those who have received the Law dread leaving the Law. This then, he means, is opposed to the law of nature; for this is what is meant by the law of my mind. And he next represents an array and battle, and refers[1] the whole struggle to the law of nature. For that of Moses was subsequently added over and above: yet still both the one and the other, the one as teaching, the other as praising what was right, wrought no great effects in this battle: so great was the thraldom of sin, overcoming and getting the upper hand as it did. And this St. Paul setting forth, and shewing the decided[3] victory it had, says, *I see another law warring against the law of my mind, and bringing me into captivity.* He does not use the word conquering only, but *bringing me into captivity to the law of sin.* He does not say the bent of the flesh, or the nature of the flesh, but, *the law of sin.* That is, the thrall, the power. In what sense then does he say, *Which is in my members?* Now what is this? Surely it does not make the members to be sin, but makes them as distinct from sin as possible. For that which is in a thing is diverse from that wherein it is. As then the commandment is not evil, because by it sin took occasion, so neither is the nature of the flesh, even if sin subdues us by means of it. For in this way the soul will be evil, and much more so too, since it has authority in matters of action. But these things are not so, certainly they are not. Since neither if a tyrant and a robber were to take possession of a splendid mansion and a king's court, would the circumstance be any

[1] κύριον Mat. 6, 24. Luke 16, 13.

[2] Phil. 3, 19.

[3] κατὰ κράτος

[k] Sav. ἀξίαν and Mar. and 4 Mss. good order.

[l] Sav. Mar. ἐντίθησι, which makes much the same sense; his conj. and 2 Mss. ἀντιτίθησι, 'sets in opposition.'

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discredit to the house, inasmuch as the entire blame would come on those who contrived such an act. But the enemies of the truth, along with their impiety, fall unawares also into great unreasonableness. For they do not accuse the flesh only, but they also disparage the Law. And yet if the flesh were evil, the Law would be good. For it wars against the Law, and opposes it. If, however, the Law be not good, then the flesh is good. For it wars and fights against them even by their own account. How come they then to assert that both belong to the devil, putting things opposed to each other before us[m]? Do you see, along with their impiety, how great is their unreasonableness also? But such doctrines as these are not the Church's, for it is the sin only that she condemns; and both the laws which God has given, both that of nature and that of Moses, she says are hostile to this, and not to the flesh; for the flesh she denies to be sin, for it is a work of God's, and one very useful too in order to virtue, if we live soberly.

Ver. 24. *O wretched man that I am! who shall deliver me from the body of this death?*

Do you notice what a great thraldom that of vice is, in that it overcomes even a mind that delighted in the Law? For no one can rejoin, he means, that I hate the Law and abhor it, and so sin overcomes me. For *I delight in it, and consent to it*, and flee for refuge to it, yet still it had not the power of saving one who did flee to it. But Christ saved even one that fled from Him. See what a vast advantage grace has! Yet the Apostle has not stated it thus; but with a sigh only, and a great lamentation, as if devoid of any[n] to help him, he points out by his perplexity the might of Christ, and says, *O wretched man that I am! who shall deliver me from the body of this death?* The Law has not been able: conscience has proved unequal to it. And yet I praised what was good, and did not praise it only, but even fought against the contrary of it. For by the very words *warreth against* he shews that he was marshalled against it

[m] 3 Mss. add, 'for it wars and fights, according to them, with it,' (one of them 'with itself.')

[n] 4 Mss. confirm Savile's conjecture, ἰσημίᾳ for ἠμιμίᾳ. 5 Mss. have βοηθησόντων for – σάντων.

for his part. From what quarter then is one to hope for salvation? Rom. 7, 25.

Ver. 25. *I thank God through Jesus Christ our Lord.*

Observe how he shews the necessity of having grace present with us, and that the well-doings herein belong alike to the Father and the Son. For if it is the Father whom he thanketh, still the Son is the cause of this thanksgiving. But when you hear him say, *Who shall deliver me from the body of this death?* do not suppose him to be accusing the flesh. For he does not say 'body of sin,' but *body of death:* that is, the mortal body—that which hath been overcome by death, not that which gendered death. And this is no proof of the evil of the flesh, but of the marring[1] it has undergone. As if any one who was taken captive by the savages were to be said to belong to the savages, not as being a savage, but as being detained by them: so the body is said to be *of death*, as being held down thereby, not as producing it. Wherefore also it is not the body that he himself wishes to be delivered from, but the mortal body, hinting, as I have often said, that from its becoming subject to suffering[o], it also became an easy prey to sin. Why then, it may be said, the thraldom of sin being so great before the times of grace, were men punished for sinning? Because they had such commands given them as might even under sin's dominion be accomplished. For he did not draw them to the highest kind of conversation, but allowed them to enjoy wealth, and did not forbid having several wives, and to gratify anger in a just cause, and to make use of luxury within bounds[p]. And so great was this condescension, that the written Law even required less than the law of nature. For the law of nature ordered one man to associate with one woman throughout. And this Christ shews in the words, *He which made them at the beginning, made them male and female.* But the Law of Moses neither forbad the casting away of one and the taking in of another, nor prohibited the having of two[q] at once[2]! And

[1] ἐπηρείας thwarting

Mat. 5, 38.

Mat. 19, 4.

Mat. 5, 31.

[2] κατὰ ταυτὸν Ben. with 4 Mss.

[o] παθητὸν, which may also mean liable to passions.

[p] He is speaking of the actual precepts. Men under the Law were encouraged to higher aims, but it was in looking beyond the letter.

[q] The typical fitness of this permission is illustrated by the case of Sarah and Hagar; the coincidence of typical with moral fitness is in many cases above our understanding.

Homil. XIII. besides this there are also many other ordinances of the Law, that one might see those who were before its day fully performing, being instructed by the law of nature. They therefore who lived under the old dispensation had no hardship done them by so moderate a system of laws being imposed upon them. But if they were not, on these terms, able to get the upper hand, the charge is against their own listlessness. Wherefore Paul gives thanks, because Christ, without any rigorousness about these things, not only demanded no account of our doings[1], but even made us able to have a greater race set before us. And therefore he says, *I thank my God through Jesus Christ.* And letting the salvation which all agreed about pass, he goes from the points he had already made good, to another further point, in which he states that it was not our former sins only that we were freed from, but we were also made invincible for the future. For *there is*, he says, *now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit.* Yet he did not say it before he had first recalled to mind our former condition again, in the words, *So then with the mind I myself serve the law of God, but with the flesh the law of sin.*

[1] 3 Mss. ἡμαρτημένων past sins

Chap. viii. ver. 1. *There is therefore no condemnation to them which are in Christ Jesus.*

Then as the fact that many fall into sin even after Baptism presented a difficulty[2], he consequently hastened to meet it, and says not merely *to them that are in Christ Jesus*, but adds, *who walk not after the flesh;* so shewing that all afterward comes of our listlessness. For now we have the power of walking not after the flesh, but then it was a difficult task. Then he gives another proof of it by the sequel, in the words,

[2] ἀντίπιπτεν

Ver. 2. *For the law of the Spirit of life in Christ Jesus*[3] *hath made me free.*

[3] 7 Mss. omit in &c.

It is the Spirit he is here calling the law of the Spirit. For as he calls sin the law of sin, so he here calls the Spirit the law of the Spirit. And yet he named that of Moses as such, where he says, *For we know that the Law is spiritual.* What then is the difference? A great and unbounded one. For it was spiritual, but this is a law of the Spirit. Now

what is the distinction between this and that? The other was merely given by the Spirit, but this even furnisheth those that receive it with the Spirit in large measure. Wherefore also he called it the law of life[r] in contradistinction to that of sin, not that of Moses. For when he says, It freed thee from the law of sin and death, it is not the law of Moses that he is here speaking of, since in no case does he style it the law of sin: for how could he one that he had called *just and holy* so often, and destructive of sin too? but it is that which warreth against the law of the mind. For this grievous war did the grace of the Spirit put a stop to by slaying sin, and making the contest light to us, and crowning us at the outstart, and then drawing us to the struggle with abundant help. Next[1] as it is ever his wont to turn from the Spirit to the Son and the Father, and to reckon all our estate to lean upon the Trinity[s], so doth he here also. For after saying, *Who shall deliver me from the body of this death*, he pointed at the Father as doing this by the Son, then again at the Holy Spirit along with the Son. *For the law of the Spirit of Life in Christ Jesus hath made me free*, he says. Then again, at the Father and the Son;

Rom. 8, 3.

[1] Mar. and 5 Mss. εἶτα

Ver. 3. *For what the Law could not do*, he saith, *in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*

Again, he seems indeed to be disparaging the Law. But if any one attends strictly, he even highly praises it, by shewing that it harmonizes with Christ, and gives preference to the same things. For he does not speak of the badness of the Law, but of what it could not do; and so again, *in that it was weak*, not, 'in that it was mischievous, or designing.' And even weakness he does not ascribe to it, but to the flesh, as he says, *in that it was weak through the flesh*, using the word *flesh* here again not for the essence and subsistency itself, but giving its name to the more carnal sort

[r] It may be right to consider τῆς ζωῆς as forming part of the attribute of νόμος in conformity with the Hebr. idiom; see Lee's Gram. Art. 224. 8.

[s] τῇ τριάδι πάντα τὰ παρ' ἡμῶν λογιζόμενος, or 'imputing all things (done) by us to the Trinity.'

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of mind. In which way he acquits both the body and the law of any accusation. Yet not in this way only, but by what comes next also. For supposing the Law to be of the contrary part, how was it Christ came to its assistance, and fulfilled its requisitions, and lent it a helping hand by condemning sin in the flesh? For this was what was lacking, since in the soul the Law had condemned it long ago. What then? is it the greater thing that the Law accomplished, but the less that the Only-begotten did? Surely not. Chiefly, in that it was God that was the principal doer of that also, in that He gave us the law of nature, and added the written one to it. Again, there were no use of the greater, if the lesser had not been supplied. For what good is it to know what things ought to be done, if a man does not follow it out? None, for it were but a greater condemnation. And so He that hath saved the soul it is, who hath made the flesh also easy to bridle. For to teach is easy, but to shew besides a way in which these things were easily done, this is the marvel. Now it was for this that the Only-begotten came, and did not depart before He had set us free from this difficulty. But what is greater, is the method of the victory; for He took none other flesh, but this very one which was beset with troubles. So it is as if any one were to see in the street a vile woman of the baser sort being beaten, and were to say he was her son, when he was the king's, and so to get her free from those who ill treated her. And this He[2] really did, in that He confessed that He was the Son of Man, and stood by it[3], and condemned the sin. However, He did not endure to smite it besides, or rather He smote it with the blow of death. And in this very act[4] it was not the smitten flesh which was condemned and perished, but the sin which had been smiting. And this is the greatest possible marvel. For if it were not in the flesh that the victory took place, it would not be so astonishing, since this the Law also wrought. But the wonder is, that it was with[5] the flesh that His trophy was raised, and that what had been overthrown numberless times by sin, did itself get a glorious victory over it. For behold what strange things there were that took place! One was, that sin did not conquer the flesh; another, that sin was conquered,

[1] 5 Mss. μὴ μιτίοντα

[2] 3 Mss. The Only-Begotten.

[3] i. e. the flesh.

[4] 5 Mss. τούτῳ Sav. τοῦτο

[5] μετὰ σαρκὸς

and conquered by it too. For it is not the same thing not to get conquered, and to conquer that which was continually overthrowing us. A third is, that it not only conquered it, but even chastised it. For by not sinning it kept from being conquered: but by dying, He overcame and condemned it, having made the flesh, that before was so readily made a mock of by it, a plain object of fear to it. In this way then, He at once unnerved its power, and abolished the death by it introduced. For so long as it took hold of sinners, it with justice kept pressing to its end. But after finding a sinless body, when it had given it up to death, it was condemned as having acted unjustly. Do you observe, how many proofs of victory there are, with the not being conquered? The flesh not being conquered by sin, Its even conquering and condemning it, Its not condemning it barely, but condemning it as having sinned. For after having convicted it of injustice, he proceeds to condemn it, and that not by power and might barely, but even by the rules of justice. For this is what he means by saying, *and for sin*, he condemned sin in the flesh. As if he had said that he had convicted it of greater[1] sin, and then condemned it. So you see it is sin that getteth condemned every where, and not the flesh, for this is even crowned with honour, and has to give sentence against the other. But if He does say that it was *in the likeness* of flesh that He sent the Son, do not therefore suppose that His flesh was of a different kind. For as he called it *sinful*, this was why he put the word *likeness*[t]. For sinful flesh it was not that Christ had, but like indeed to our sinful flesh, yet sinless, and[2] in nature the same with us. And so even from this it is plain that by nature the flesh was not evil. For it was not by taking a different one instead of

Rom. 8, 3.

[1] Gr. a great

[2] even though, 1 Ms. ex corr.

[t] The Fathers lay great stress upon this phrase of the Apostle's. August. contr. Faust. xiv. 5. argues, that this likeness consisted in our Lord's flesh being mortal; death being the penalty of sin. vid. also de Nuptiis et Concupisc. 1. 12. vid. also Basil, Ep. 261. where, writing against the Apollinarians, he interprets this text to mean, that whereas Christ had all affections of human nature, which implied the reality of His assumption of it, He had not those which infringe our nature, i. e. which arise from sin. Athanasius, writing against the same heretics, observes, that Christ's sinlessness was like Adam's before the fall. In Apoll. ii. 6. or, as St. Cyril observes, greater than before the fall, because He has a physical inability to sin, arising from His personality being Divine. vid. Cyr. Alex. in Esai. l. i. Orat. 4. fin. at the same time He took the flesh, not of Adam unfallen, but fallen, such as ours. vid. Leont. apud Canis. vol. i. p. 568. Fulgent. Ep. ad Regin. Tertull. de Carn. Christi. xvi.

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the former, nor by changing this same one in substance, that Christ caused it to regain the victory: but He let it abide in its own nature, and yet made it bear off the crown of victory over sin, and then after the victory raised it up, and made it immortal. What then, it may be said, is this to me, whether it was this flesh that these things happened in? Nay, it concerns thee very much. Wherefore also he proceeds:

Ver. 4. *That the righteousness*[u] *of the Law might be fulfilled in us, who walk not after the flesh.*

What meaneth this word, righteousness? Why, the end, the scope, the well-doing. For what was its design, and what did it enjoin? To be without sin. This then is made good to us[1] now through Christ. And the making a stand against it, and the getting the better of it, came from Him. But it is for us to enjoy the victory. Henceforth then we shall never sin, never shall we unless we have become exceedingly relaxed and supine. And this is why he added, *to them that walk not after the flesh.* For lest, after hearing that Christ hath delivered thee from the war of sin, and that the requisition[2] of the Law is fulfilled in thee, by sin having been *condemned in the flesh*, thou shouldest break up all thy defences; therefore, in that place also, after saying, *there is therefore no condemnation*, he added, *to them that walk not after the flesh;* and here also, *that the requisition of the Law might be fulfilled in us*, he proceeds with the very same thing; or rather, not with it only, but even with a much stronger thing. For after saying, *that the righteousness of the Law might be fulfilled in us that walk not after the flesh*, he proceeds, *but after the Spirit.*

[1] κατώρθωται ἡμῖν

[2] δικαίωμα

So shewing, that it is not only binding upon us to keep ourselves from evil deeds, but also to be adorned[3] with good. For to give thee the crown is His; but it is thine to hold fast what has been given. For the righteousness of the Law, that one should not become liable to its curse, Christ has accomplished for thee. Be not a traitor then to so great a gift, but keep guarding this goodly treasure. For in this passage he shews that the Font will not suffice to

[3] κομᾷν

[u] Aristotle defines δικαίωμα to be τὸ δίκαιον ὅταν πραχθῇ· but rather in the sense of correcting wrong than in the more general meaning. Eth. b. v. c. 7. §. 7. it may mean here what the Law claims of right.

save us, unless, after coming from it, we display a life worthy of the Gift. And so he again advocates the Law in saying what he does. For when we have once become obedient to Christ, we must use all ways and plans so that its righteousness, which Christ fulfilled, may abide in us and not come to nought. Rom. 8, 5—7.

Ver. 5—7. *For they that are after the flesh do mind the things of the flesh*[x]*; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God. For it is not subject to the law of God, neither indeed can be.*

Yet even this is no disparaging of the flesh. For so long as it keeps its own place, nothing amiss cometh to pass. But when we let it have its own will in every thing, and it passes over its proper bounds, and rises up against the soul, then it destroys and corrupts every thing, yet not owing to its own nature, but to its being out of proportion, and the disorder thereupon ensuing. *But they that are after the Spirit do mind the things of the Spirit. For to be carnally minded is death.* He does not speak of the nature of the flesh, or the essence of the body, but of being carnally *minded*, which may be set right again, and abolished. And in saying thus, he does not ascribe to the flesh any reasoning power of its own. Far from it. But to set forth the grosser motion of the mind, and giving this a name from the inferior part, and in the same way as he often is in the habit of calling man in his entireness, and viewed as possessed of a soul, flesh. But *to be spiritually minded.* Here again he speaks of the spiritual mind[1], in the same way as he says further on, *But He that searcheth the hearts knoweth what is the mind of the spirit;* and he points out many blessings resulting from this, both in the present life, and in that which is to come. For as the evils which being carnally minded introduces, are far outnumbered by those blessings which a spiritual mind affords. And this he points out in the words *life and peace.* The one is in contraposition to the first—for death is what he says to be carnally minded is. And the other in contraposition to the

[1] see 1 Thess. 5, 23.

[8, 29.

[x] 5 Mss. omit the rest of the Text.

HOMIL. XIII. following. For after mentioning peace, he goes on, *Because the carnal mind is enmity against God:* and this is worse than death. Then to shew how it is at once death and enmity; *for it is not subject to the law of God*, he says, *neither indeed can be.* But be not troubled at hearing the *neither indeed can be.* For this difficulty admits of an easy solution. For what he here names *carnal mindedness* is the reasoning[1] that is earthly, gross, and eager-hearted after the things of this life and its wicked doings. It is of this he says neither yet *can* it *be subject* to God. And what hope of salvation is there left, if it be impossible for one who is bad to become good? This is not what he says. Else how would Paul have become such as he was? how would the (penitent) thief, or Manasses, or the Ninevites, or how would David after falling have recovered himself? How would St. Peter after the denial have raised himself up? How could he that had lived in fornication have been enlisted among Christ's fold? How could the Galatians who had fallen from grace have attained their former dignity again? What he says then is not that it is impossible for a man that is wicked to become good, but that it is impossible for one who continues wicked to be subject to God. Yet for a man to be changed, and so become good, and subject to Him, is easy. For he does not say that man cannot be subject to God, but, wicked doing cannot be good. As if he had said, fornication cannot be chastity, nor vice virtue. And this He says in the Gospel also. *A corrupt tree cannot bring forth good fruit*, not to bar the change from virtue to vice, but to say how incapable continuance in vice is of bringing forth good fruits. For He does not say that an evil tree cannot become a good one, but that bring forth good fruit it cannot, while it continues evil. For that it can be changed, He shews from this passage, and from another parable, when He introduces the tares as becoming wheat, on which score also He forbids their being rooted up; *Lest*, He says, *ye root up also the wheat with them;* that is, that which will spring[2] from them. It is vice then he means by carnal mindedness, and by spiritual mindedness the grace given, and the working of it discernible in a right determination of mind, not discussing in any part of this passage, a substance and an

[1] or way of thinking λογισμὸν

1 Cor. 5, 5. 2 Cor. 2, 6—11.

Mat. 7, 18.

Mat. 12, 33.

Mat. 23, 29.

[2] γίνεσθαι 4 Mss. πίπτεσθαι

entity, but virtue and vice. For that which thou hadst no power to do under the Law, now, he means, thou wilt be able to do, to go on uprightly, and with no intervening fall, if thou layest hold of the Spirit's aid. For it is not enough not to walk after the flesh, but we must also go after the Spirit, since turning away from what is evil will not secure our salvation, but we must also do what is good. And this will come about, if we give our souls up to the Spirit, and persuade our flesh to get acquainted with its proper position, for in this way we shall make it also spiritual; as also if we be listless we shall make our soul carnal. For since it was no natural necessity which put the gift into us, for the freedom[y] of choice placed it in our hands, it rests with thee henceforward whether this shall be or the other. For He, on His part, has performed every thing. For sin no longer warreth against the law of our mind, neither doth it lead us away captive as heretofore, for all that state has been ended and broken up, and the affections cower in fear and trembling at the grace of the Spirit. But if thou wilt quench the light, and cast out the holder of the reins, and chase the helmsman away, then charge the tossing thenceforth upon thyself. For since virtue hath been now made an easier thing, (for which cause also we are under far stricter obligations of religious living,) consider how men's condition lay when the Law prevailed, and how at present, since grace hath shone forth. The things which aforetime seemed not possible to any one, virginity, and contempt of death, and of other stronger sufferings, are now in full vigour through every part of the world, and it is not with us alone, but with the Scythians, and Thracians, and Indians, and Persians, and several other barbarous nations, that there are companies of virgins, and clans of martyrs, and congregations of monks, and these now grown even more numerous than the married, and strictness of fasting, and the utmost renunciation of property. Now these are things which, with one or two exceptions, persons who lived under the Law never conceived even in a dream. Since thou seest then the real state of things voiced with a shriller note than any trumpet, let not

Rom. 8, 7.

[1] 3 Mss. ποιήσομεν

[y] i. e. as exercised in coming to the Font.

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thyself grow soft and treacherous to so great a grace. Since not even after the faith is it possible for a listless man to be saved! For the wrestlings are made easy that thou mayest strive and conquer, not that thou shouldest sleep, or abuse the greatness of the grace by making it a reason for listlessness, so wallowing again in the former mire. And so he goes on to say,

Ver. 8. *So then they that are in the flesh cannot please God.*

What then? Are we, it will be said, to cut our bodies in pieces to please God, and to make our escape from the flesh? and would you have us be homicides, and so lead us to virtue? You see what inconsistencies are gendered by taking the words literally. By the flesh then, in this passage, he does not mean the body, or the essence of the body, but that life which is fleshly and worldly, and uses self-indulgence and extravagance to the full, so making the entire man flesh. For as they that have the wings of the Spirit, make the body also spiritual, so do they who bound off from this, and are the slaves of the belly, and of pleasure, make the soul also flesh, not that they change the essence of it[1], but that they mar its noble birth. And this mode of speaking is to be met with in all parts of the Old Testament also, to signify by flesh the gross and earthly life, which is entangled in pleasures that are not convenient. For to Noah He says, *My Spirit shall not always make its abode in these men, because they are flesh.* And yet Noah was himself also compassed about with flesh. But this is not the complaint, the being compassed about with the flesh, for this is so by nature, but the having chosen a carnal life. Wherefore also Paul saith, *But they that are in the flesh cannot please God.* Then he proceeds:

[1] Sav. conj. αὐτῆς so 5 Mss.

Gen. 6, 3. as the LXX give it.

Ver. 9. *But ye are not in the flesh, but in the Spirit.*

Here again, he does not mean flesh absolutely, but such sort of flesh, that which was in a whirl and thraldom of passions. Why then, it may be said, does he not say so, nor state any difference? It is to rouse the hearer, and to shew that he that liveth aright is not[2] even in the body. For inasmuch as it was in a manner clear to every one that the spiritual man was not in sin, he states the greater truth that

[2] so 5 Mss. Sav. will not be.

it was not in sin alone, that the spiritual man was not, but not even in the flesh was he henceforward, having become from that very moment an Angel, and ascended into heaven, and henceforward barely carrying the body about. Now if this be thy reason for disparaging the flesh, because it is by its name that he calls the fleshly life, at this rate you are also for disparaging the world, because wickedness is often called after it, as Christ also said to His disciples, *Ye are not of this world;* and again to His brethren, He says, *The world cannot hate you, but Me it hateth.* And the soul too Paul must afterwards be calling estranged from God, since to those that live in error, he gives the name of men of the soul[1]. But this is not so, indeed it is not so. For we are not to look to the bare words, but always to the sentiment of the speaker, and so come to a perfectly distinct knowledge of what is said. For some things are good, some bad, and some indifferent. Thus the soul and the flesh belong to things indifferent, since each may become either the one or the other. But the spirit belongs to things good, and at no time becometh any other thing. Again, the mind of the flesh, that is, ill-doing, belongs to things always bad. For it is not subject to the law of God. If then thou yieldest thy soul and body to the Spirit, thou wilt have become of its part. If on the other hand thou yield to the worse, then art thou made a partaker of the ruin therein, not owing to the nature of the soul and the flesh, but owing to that judgment which has the power of choosing either. And to shew that these things are so, and that the words do not disparage the flesh, let us take up the phrase itself again, and sift it more thoroughly. *But ye are not in the flesh, but in the Spirit,* he says. What then? were they not in the flesh, and did they go about without any bodies? What sense would this be? You see that it is the carnal life that he intimates. And why did he not say, But ye are not in sin? It is that you may come to know that Christ hath not extinguished the tyranny of sin only, but hath even made the flesh to weigh us down less, and to be more spiritual, not by changing its nature, but rather by giving it wings. For as when fire cometh in company with iron, the iron also becomes fire, though abiding in its own nature still; thus with them

Rom. 7, 9.

John 15, 19. John 7, 7.

[1] 1 Cor. 2, 14. ψυχικὸς E. V. natural.

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that believe, and have the Spirit, the flesh henceforth goeth over into that manner of working, and becometh wholly spiritual, crucified in all parts, and flying with the same wings as the soul, such as was the body of him who here speaks. Wherefore all self-indulgence and pleasure he made scorn of, and found his self-indulgence in hunger, and stripes, and prisons, and did not even feel pain in undergoing them. And it was to shew this that he said, *For our light affliction, which is but for a moment, &c.* So well[z] had he tutored even the flesh to be in harmony with the spirit. *If so be that the Spirit of God dwell in you.* He often uses this *if so be*, not to express any doubt, but even when he is quite persuaded of the thing, and instead of 'since,' as when he says, *If it is a righteous thing*, for *seeing it is a righteous thing with God to recompense tribulation to them that trouble you.* Again, *Have ye suffered so many things in vain, if it be yet in vain?*

2 Cor. 11.

2 Cor. 4, 17.

2 Thess. 1, 6.

Gal. 3, 4.

Now if any man have not the Spirit of Christ. He does not say, if ye have not, but he brings forwards the distressing word, as applied to other persons. *He is none of His*, he says.

Ver. 10. *And if Christ be in you.*

Christ again applied to themselves. And the distressing part was short and parenthetic. And that which is an object of desire, is on either side of it, and put at length too, so as to throw the other into shade. Now this he says, not as affirming that the Spirit is Christ, far from it, but to shew that he who hath the Spirit not only is called Christ's, but even hath Christ Himself. For it cannot but be that where the Spirit is, there Christ is also. For wheresoever one Person of the Trinity is, there the whole Trinity is present. For It is undivided in Itself, and hath a most entire Oneness. What then, it may be said, will happen? *If Christ be in you, the body is dead through sin; but the Spirit is life because of righteousness.* You see the great evils that come of not having the Holy Spirit; death, enmity against God, inability to satisfy His laws, not being as they should be that are Christ's, the want of His indwelling. Consider now also what great blessings come of having the Spirit. Being Christ's, having Christ Himself, vying with the Angels,

[z] 5 Mss. καλῶς, Sav. καλὸς, making the sense 'such was his beauty, so had he,' &c.

(for this is what mortifying the flesh is,) and living an immortal life, holding henceforward the earnests of the Resurrection, running with ease the race of virtue. For he does not say so little as that the body is henceforward inactive for sin, but that it is even dead, so urging the race on by the ease thereof[a]. For such an one without troubles and labours gains the crown. Then afterward for this reason He adds also, *to sin*, that you may see that it is the viciousness, not the essence of the body, that He hath abolished at once. For if the latter had been done, many things even of a kind to be beneficial to the soul, would have been abolished also. This however is not what he says, but while it is yet alive and abiding, he contends, it is dead. For this is the sign of our having the Son, of the Spirit being in us, that our bodies should be in no respect different from those that lie on the bier with respect to the working of sin[1]. But be not affrighted at hearing of mortifying. For in it you have what is really life, with no death to succeed it: and such is that of the Spirit. It yieldeth not to death any more, but weareth out death and consumeth it, and that which it received, it keepeth it immortal. And this is why after saying the body is dead, he does not say, *but the Spirit* 'liveth,' but, *is Life*, to point out that He[2] had the power of giving this to others also. Then again to brace up his hearer, he tells him the cause of the Life, and the proof of it. Now this is righteousness; for where there is no sin, death is not to be seen either; but where death is not to be seen, life is indissoluble.

Rom. 8, 11.

[1] so 5 Mss. Sav. of the body.

[2] the Spirit.

Ver. 11. *But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up the Lord shall also quicken your mortal bodies by His Spirit that dwelleth in you.*

Again, he touches the point of the Resurrection, since this was the most encouraging[b] hope to the hearer, and gave him a security from what had happened unto Christ. Now be not thou afraid because thou art compassed about with a dead body. Have thou the Spirit, and it shall assuredly rise again. What then, shall the bodies which have not the

[a] So mar. Sav. and most Mss. magnifying the ease of the race.

[b] 3 or 4 Mss. ἠλειφεν, v. p. 172. n. Sav. εἴληφεν.

HOMIL. XIII. Rom. 14, 10. Spirit, not rise? How then must *all stand before the judgment seat of Christ?* or how will the account of hell be trustworthy? For if they that have not the Spirit rise not, there will not be a hell at all. What then is it which is said? All shall rise, yet not all to life, but some to punishment and some to life. This is why he did not say, shall raise up, but shall quicken. And this is a greater thing than resurrection, and is given to the just only. And the cause of this honour he adds in the words, *By His Spirit that dwelleth in you.* And so if while here thou drive away the grace of the Spirit, and do not depart with it still safe, thou wilt assuredly perish, though thou dost rise again. For as He will not endure then, if He see His Spirit shining in thee, to give thee up to punishment, so neither will He allow them if He see It quenched to bring thee into the Bridechamber, even as He admitted not those virgins.

John 5, 29. Dan. 12, 2. Mat. 25, 12.

Suffer not thy body then to live in this world, that it may live then! Make it die, that it die not. For if it keep living, it will not live: but if it die, then shall it live. And this is the case with resurrection in general. For it must die first and be buried, and then become immortal. But this has been done in the Font. It has therefore had first its crucifixion and burial, and then been raised. This has also happened with the Lord's Body. For that also was crucified and buried[1] and rose again. This then let us too be doing: let us keep continually mortifying it in actual works. I do not mean in its substance—far be it from me—but in its inclinations towards evil doings. For this is a life too, or rather this only is life, undergoing nothing that is common to man, nor being a slave to pleasures. For he who has set himself under the rule of these, has no power even to live through the low spirits, the fears, and the dangers, and the countless throng of ills, that rise from them. For if death must be expected, he hath died, before death, of fear. And if it be disease he dreads, or affront, or poverty, or any of the other ills one cannot anticipate, he is ruined and hath perished. What then can be more miserable than a life of this sort? But far otherwise is he that liveth to the Spirit, for he stands at once above fears and grief and dangers and every kind of change: and that not by under-

[1] 5 Mss. died

going no such thing, but, what is much greater, by thinking scorn of them when they assail him. And how is this to be? It will be if the Spirit dwell in us continually. For he does not speak of any short stay made thereby, but of a continual indwelling. Hence he does not say *the Spirit which* dwelt, but *which dwelleth in us*, so pointing to a continual abiding. He then is most truly alive, who is dead to this life. Hence he says, *The Spirit is life because of righteousness.* And to make the thing clearer, let me bring[b] before you two men, one who is given up to extravagances and pleasures, and the deceitfulness of this life; and the other made dead to all these; and let us see which is more really the living one. For let one of these two be very rich and much looked up to, keeping parasites and flatterers[c], and let us suppose him to spend the whole day upon this, in revelling and drunkenness: and let the other live in poverty, and fasting, and hard fare, and strict rules[1], and at evening partake of necessary food only; or, to go further, let him pass two or three days without food[d]. Which then of these two think we[2] is most really alive? Men in general will, I know, reckon the former so, the man that takes his pleasure[3] and squanders his goods. But we reckon the man that enjoys the moderate fare. Now then since it is still a subject of contest and opposition, let us go into the houses of them both, and just at the very time too when in your judgment the rich man is living in truest sense, in the very season of self-indulgence, and when we have got in, let us look and see the real condition of each of these men. For it is from the actions that it appears which is alive and which dead. Shall we not find the one among his books, or in prayer and fasting, or going without sleep and strong drink for some other necessary duty, and conversing with God; but the other we shall see stupid in drunkenness, and in no better condition than a dead man. And if we wait till the evening, we shall see this death coming upon him more and more, and then sleep again succeeding to that: but the other we shall see even in the night keeping from wine and sleep. Which

Rom. 8, 11.

[1] φιλοσοφίᾳ

[2] 3 Mss. you

[3] Sav. σκιρτῶντα 5 Mss. τρυφῶντα

[b] See Ernesti in v. παραγωγή.

[c] The Plutus evidently in his mind.

[d] This was not uncommon in warmer climates, Euseb. ii. 17.

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then shall we pronounce to be most alive, the man that lies in a state of insensibility, and is an open laughing-stock to every body? or the man that is active, and conversing with God? For if you go up to the one, and tell him something he ought to know, you will not hear him say a word, any more than a dead man. But the latter, whether you choose to be in his company at night or by day, you will see to be an angel rather than a man, and will hear him speak wisdom about things in Heaven. Do you see how one of them is alive above all men living, and the other in a more pitiable plight even than the dead? And even if he have a mind to stir he sees one thing instead of another, and is like people that are mad, or rather is in a worse plight even than they. For if any one were to do them any harm, we should at once feel pity for the sufferer, and rebuke the doer of the wrong. But this man, if we were to see a person trample on him, we should not only be disinclined to pity, but should even give judgment against him, now that he was fallen. And will you tell me this is life, and not a harder lot than deaths unnumbered? So you see the self-indulgent man is not only dead, but worse than dead, and more miserable than a man possessed. For the one is the object of pity, the other of hatred. And the one has allowance made him, the other suffers punishment for his madness. But if externally he is so ridiculous, as having his saliva tainted, and his breath stinking of wine, just consider what case his wretched soul, inhumed as it were in a grave, in such a body as this, is probably in. For one may look upon this as much the same as if one were to permit a damsel, comely, chaste, free-born, of good family, and handsome, to be trampled on, and every way insulted by a serving woman, that was savage, and disgustful, and impure; drunkenness being something of this sort. And who, being in his senses, would not choose to die a thousand deaths, rather than live a single day in this way? For even if at day light he were to get up, and seem to be sober from that revelling[1] of his, still even then it is not the clear brightness of temperance which he enjoys, since the cloud from the storm of drunkenness still is hanging before his eyes. And even if we[2] were to grant him the clearness

[1] or absurd show κωμῳδίας 1 Ms. κώμου

[2] so 5 Mss.

of sobriety, what were he the better? For this soberness would be of no service to him, except to let him see his accusers. For when he is in the midst of his unseemly deeds, he is so far a gainer in not perceiving those that laugh at him. But when it is day he loses this comfort even, and while his servants are murmuring, and his wife is ashamed, and his friends accuse him, and his enemies make sport of him, he knows it too. What can be more miserable than a life like this, to be laughed at all day by every body, and when it is evening to do the same unseemly things afresh? But is there one more so? What if you would let me put the covetous before you. For this is another, and even a worse intoxication. But if it be an intoxication, then it must be a worse death by far than the former, since the intoxication is more grievous. And indeed it is not so sad to be drunk with wine as with covetousness. For in the former case, the penalty ends with the sufferer[1], and results in insensibility, and the drunkard's own ruin. But in this case the mischief passes on to thousands of souls, and kindles wars of sundry kinds upon all sides. Come then and let us put this beside the other, and let us see what are the points they have in common, and in what again this is worse than it, and let us make a comparison of drunkards to-day. For with that blissful man, who liveth to the Spirit, let them not be put at all in comparison, but only tried by one another. And again, let us bring the money-table before you, laden as it is with blood. What then have they in common, and in what are they like each other? It is in the very nature of the disease. For the species of drunkenness is different, as one comes of wine, the other of money, but its way of affecting them is similar, both being alike possessed with an exorbitant desire. For he who is drunken with wine, the more glasses he has drunk off, the more he longs for; and he that is in love with money, the more he compasses, the more he kindles the flame of desire, and the more importunate he renders his thirst. In this point then they resemble each other. But in another the covetous man has the advantage[2]. Now what is this? Why that the other's affection is a natural one. For the wine is hot, and adds to one's natural drought, and so makes drunkards thirsty.

Rom. 8, 11.

[1] So 4 Mss.

[2] In a bad sense

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But what is there to make the other man always keep desiring more? how comes it that when he is increased in riches, then he is in the veriest poverty? This complaint then is a perplexing one, and has more of paradox about it. But if you please, we will take a view of them after the drunkenness also. Or rather, there is no such thing as ever seeing the covetous man after his drunkenness, so continual a state of intoxication is he in! Let us then view them both in the state of drunkenness, and let us get a distinct notion which is the most ridiculous, and let us again figure to ourselves a correct sketch of them. We shall see then the man who dotes with his wine at eventide with his eyes open, seeing no one, but moving about at mere hap-hazard, and stumbling against such as fall in his way, and spewing, and convulsed, and exposing his nakedness in an unseemly manner. And if his wife be there, or his daughter, or his maid-servant, or any body else, they will laugh at him heartily. And now let us bring before you the covetous man. Here what happens is not deserving of laughter only, but even of a curse, and exceeding wrath, and thunderbolts without number. At present however let us look at the ridiculous part, for this man as well as the other has an ignorance of all, whether friend or foe. And like him too, though his eyes are open, he is blinded. And as the former takes all he sees for wine, so does this man take all for money. And his spewing is even more disgusting. For it is not food that he vomits, but words of abuse, of insolence, of war, of death, that draw upon his own head lightnings without number from above. And as the body of the drunkard is livid and dissolving, so also is the other's soul. Or rather, even his body is not free from this disorder, but it is taken even worse, care eating it away worse than wine does, (as do anger too and want of sleep,) and by degrees exhausting it entirely. And he that is seized with illness from wine, after the night is over may get sober. But this person is always drunken day and night, watching or sleeping, so paying a severer penalty for it than any prisoner, or person at work in the mines, or suffering any punishment more grievous than this, if such there be. Is it then life pray, and not death? or rather, is it not a fate

[1] See Habak. 2, 16.

more wretched than any death? For death gives the body rest, and sets it free from ridicule, as well as disgrace and sins: but these drunken fits plunge it into all these, stopping up the ears, dulling the eye-sight, keeping down the understanding in great darkness. For it will not bear the mention of any thing but interest, and interest upon interest, and shameful gains, and odious traffickings, and ungentlemanly and slavelike transactions, barking like a dog at every body, and hating every body, averse to every body, at war with every body, without any reason for it, rising up against the poor, grudging at the rich, and civil to nobody. And if he have a wife, or children, or friends, if he may not use them all towards getting gain, these are to him more his enemies than natural enemies. What then can be worse than madness of this sort, and what more wretched? When a man is preparing rocks for his own self on every side, and shoals, and precipices, and gulphs, and pits without number, while he has but one body, and is the slave of one belly. And if any thrust thee into a state office, thou wilt be a runaway, through fear of expense. Yet to thyself thou art laying up a store of works far more distressing than those, enlisting thyself for services not only more expensive, but also more dangerous, to be done for mammon, and not paying this tyrant a money contribution only, nor of bodily labour, torture to the soul, and grief, but even of thy person itself, that thou mayest have some addition to thy property, (miserable and sorrow-stricken man!) out of this barbarous slavery. Do you not see those who are taken day by day to the grave, how they are carried to tombs naked and destitute of all things, unable to take with them aught that is in the house, but bearing what clothes they have about them to the worm? Consider these day by day, and perchance the malady will abate, unless you mean even by such an occasion to be still more mad at the expensiveness of the funeral rites—for the malady is importunate, the disease terrible! This then is why we address you upon this subject at every meeting, and constantly foment your hearing, that at all events by your growing accustomed to such thoughts, some good may come. But be not contentious, for it is not only at the Day to come, but even before it, that this mani-

Rom. 8, 11.

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fold malady brings with it sundry punishments. For if I were to tell you of those who pass their days in chains, or of one nailed to a lingering disease, or of one struggling with famine, or of any other person whatsoever, I could point out no one who suffers so much as they do who love money. For what severer evil can befal one, than being hated by all men, than hating all men, than not having kindly feeling towards any, than being never satisfied, than being in a continual thirst, than struggling with a perpetual hunger, and that a more distressing one than what all men esteem such? than having pains day by day, than being never sober, than being continually in worries and harasses? For all these things, and more than these, are what the covetous set their shoulder to; in the midst of their gaining having no perception of pleasure, though scraping to themselves from all men, because of their desiring more. But in the case of their incurring a loss, if it be but of a farthing, they think they have suffered most grievously, and have been cast out of life itself. What language then can put these evils before you? And if their fate here be such, consider also what comes after this life, the being cast out of the kingdom, the pain that comes from hell, the perpetual chains, the outer darkness, the venomous worm, the gnashing of teeth, the affliction, the sore straitening, the rivers of fire, the furnaces that never get quenched. And gathering all these together, and weighing them against the pleasure of money, tear up now this disease root and branch, that so receiving the true riches, and being set free from this grievous poverty, thou mayest obtain the present blessings, and those to come, by the grace and love toward man, &c.

HOMILY XIV.

Rom. viii. 12, 13.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8, 12. 13.

After shewing how great the reward of a spiritual life is, and that it maketh Christ to dwell in us, and that it quickeneth our mortal bodies, and wingeth them to heaven, and rendereth the way of virtue easier, he next fitly introduces an exhortation to this purpose. *Therefore* we ought *not to live after the flesh.* But this is not what he says, for he words it in a much more striking and powerful way, thus, *we are debtors to the Spirit.* For saying, *we are debtors not to the flesh*, indicates this. And this is a point he is every where giving proof of, that what God hath done for us is not matter of debt, but of mere grace. But after this, what we do is no longer matter of free-will offering, but of debt. For when he saith, *Ye are bought with a price, be not ye the servants of men;* and when he writes, *Ye are not your own;* and again in another passage he calls these selfsame things to their mind, in these words, *If One died for all, then were all dead. And He died for all, that they should not henceforth live unto themselves.* And it is to establish this that he says here also, *We are debtors;* then since he said we are not debtors to the flesh, lest you should again take him to be speaking against the nature of

1 Cor. 7, 23.

2 Cor. 5, 15.

Homil. XIV. the flesh, he does not leave speaking, but proceeds, *to live after the flesh*. For there are many things which we do owe it, as giving it food, warmth, and rest, medicine when out of health, clothing, and a thousand other attentions. To prevent your supposing then that it is this ministration he is for abrogating when he says, *We are not debtors to the flesh*, he explains it by saying, *to live after the flesh*. For the care that I am for abrogating is, he means, that which leadeth to sin, as I should be for its having what is healing to it. And this he shews further on. For when he tells us not to make provision for the flesh, he does not pause at this, but adds, *to fulfil the lusts thereof*. And this instruction he gives us here also, meaning, Let it have attention shewn it indeed, for we do owe it this, yet let us not live according to the flesh, that is, let us not make it the mistress of our life. For it must be the follower, not the leader, and it is not it that must regulate our life, but the laws of the Spirit must it receive. Having then defined this point, and having proved that we are debtors to the Spirit, to shew next for what benefits it is that we are debtors, he does not speak of those past, (a thing which serves as a most striking proof of his judgment,) but those which were to come; although even the former were enough for the purpose. Yet still he does not set them down in the present case, or mention even those unspeakable blessings, but the things to come. For a benefit once for all conferred does not, for the most part, draw men on so much as one which is expected, and is to come. After adding this then, he first uses the pains and ills that come of living after the flesh, to put them in fear, in the following words; *For if ye live after the flesh, ye shall die*, so intimating to us that deathless death, punishment, and vengeance in hell. Or rather if one were to look accurately into this, such an one is, even in this present life, dead. And this we have made clear to you in the last discourse. *But if ye, through the Spirit, do mortify the deeds of the body, ye shall live.* You see that it is not the essence of the body whereof he is discoursing, but the deeds of the flesh. For he does not say, *if ye through the Spirit do mortify* the essence *of the body, ye shall live*, but *the deeds of* it, and these not all deeds, but such as are evil. And this is plain

in what follows: for if ye do this, *ye shall live*, he says. And how is it in the nature of things for this to be, if it was all deeds that his language applied to, for seeing and hearing and speaking and walking are deeds of the body; and if we mortify these, we shall be so far from living that we shall have to suffer the punishment of a manslayer. What sort of deeds then does he mean us to mortify? Those which tend toward wickedness, those which go after vice, which there is no other way of mortifying save through the Spirit. For by killing yourself you may put an end to the others[a]. And this you have no right to do. But to these (you can put an end) by the Spirit only. For if This be present, all the billows are laid low, and the passions cower under It, and nothing can exalt itself against us[b]. So you see how it is on things to come, as I said before, that he grounds his exhortations to us, and shews that we are debtors not owing to what has been already done only. For the advantage of the Spirit is not this only, that He hath set us free from our former sins, but that He rendereth us impregnable against future ones, and counts us worthy of the immortal life. Then, to state another reward also, he proceeds:

Rom. 8, 14.

1 Cor. 10, 13.

Ver. 14. *For as many as are led by the Spirit of God, they are the sons of God.*

Now this is again a much greater honour than the first. And this is why he does not say merely, As many as live[c] by the Spirit of God, but, *as many as are led by the Spirit of God*, to shew that he would have Him use such power over our life as a pilot doth over a ship, or a charioteer over a pair of horses. And it is not the body only, but the soul itself too, that he is for setting under reins of this sort. For he would not have even that independent, but place its authority[d] also under the power of the Spirit. For lest through a confidence in the Gift of the Font they should turn negligent of their conversation after it, he would say, that even sup-

[a] Sav. τὰς μὲν γὰρ ἄλλας ἀποκτίναντα, σεαυτὸν ἀνελεῖν ἐστὶν, which bears this sense by omitting the comma.

[b] κατεξανίσταται. The word used in the last Homily for the conduct of the covetous toward the poor. See p. 233. compare p. 178.

[c] See Gal. 5, 25. where 'live' means 'have life,' and is distinguished from 'walk.'

[d] Or the command of it, ἐξουσίαν.

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posing you receive Baptism, yet if you are not minded to be *led by the Spirit* afterwards, you lose the dignity bestowed upon you, and the preeminence of your adoption. This is why he does not say, As many as have received the Spirit, but, *as many as are led by the Spirit of God*, that is, as many as live up to this all their life long, *they are the sons of God.* Then since this dignity was given to the Jews also, for it says,

Ps.82,6. *I said ye are Gods, and all of you children of the Most High.*

Is. 1, 3. And again, *I have nourished and brought up children.* And

Ex. 4, 22. so, *Israel is My first born;* and Paul too says, *Whose is the*

Rom. 9, 4. *adoption.* He next asserts the great difference between the latter and the former honour. For though the names are the same, he means, still, the things are not the same. And of these points he gives a clear demonstration, by introducing a comparison drawn both from the persons so advanced[1], and from what was given them, and from what was to come. And first he shews what they of old had given them. What then was this, *A spirit of bondage:* and so he thus proceeds,

[1] καταξιούντων

Ver. 15. *For ye have not received the spirit of bondage again to fear.*

Then not staying to mention that which stands in contradistinction to bondage, that is, the spirit of freedom, he has named what is far greater, that of adoption, through which he at the same time brings in the other, saying, *But ye have received the Spirit of adoption.*

But this is plain. But what the spirit of bondage may be, is not so plain, and there is need of making it clearer. Now what he says is so far from being clear, that it is in fact very perplexing. For the people of the Jews did not receive the Spirit. What then is his meaning here? It is the letter he giveth this name to, for spiritual it was, and so he called the Law spiritual also, and the water from the

1 Cor. 10. Rock, and the Manna. *For they did all eat*, he says, *of the same spiritual meat, and all drank of the same spiritual drink.* And to the Rock he gives this name, when he says, *For they drank of that spiritual Rock which followed them.* Now it is because all the rites then wrought were above nature that he calls them spiritual, and not because those who then partook of them received the Spirit. And in what

sense were those letters, letters of bondage. Set before your- Rom. 8, 15.
self the whole dispensation, and then you will have a clear view of this also. For recompenses were with them close at hand, and the reward followed forthwith, being at once proportionate, and also a kind of daily ration given to domestic servants, and terrors in abundance came to their height before their eyes, and their purifications concerned their bodies, and their continency extended but to their actions. But with us it is not so, since the imagination even and the conscience getteth purged out. For He does not say, *Thou shalt do no murder*, only, but even thou shalt not be angry: so too, it is not, *Thou shalt not commit adultery*, but thou shalt not look unchastely. So that it is not to be from fear of present punishment, but out of desire towards Himself, that both our being habitually virtuous, and all our single good deeds are to come. Neither doth he promise a land flowing with milk and honey, but maketh us joint-heirs with the Only-Begotten, so making us by every means stand aloof from things present, and promising to give such things especially as are worth the acceptance of men made sons of God, nothing, that is, of a sensible kind or corporeal, but spiritual all of them. And so they, even if they had the name of sons, were but as slaves: but we as having been made free, have received the adoption, and are waiting for Heaven. And with them He discoursed through the intervention of others, with us by Himself. And all that they did was through the impulse of fear, but the spiritual act through a coveting and a vehement desire. And this they shew by the fact of their [e]overstepping the commandments. They, as hirelings and obstinate persons, so came never to leave murmuring: but these do all for the pleasing of the Father. So too they blasphemed when they had benefits done them: but we are thankful at being jeoparded. And if there be need of punishing both of us upon our sinning, even in this case the difference is great. For it is not on being stoned and branded and maimed by the priests, as they were, that we are brought round. But it is enough for us to be cast

[e] ὑπερβαίνειν means to go beyond as well as to go against. He refers to such things as St. Paul's refusing sustenance from the Achæans, 1 Cor. 9, 4. &c. The tenses prove this to be St. Chrysostom's meaning.

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out from our Father's table, and to be out of sight for certain days. And with the Jews the honour of adoption was one of name only, but here the reality followed also, the cleansing of Baptism, the giving of the Spirit, the furnishing of the other blessings. And there are several other points besides, which go to shew our high birth and their low condition. After intimating all these then by speaking of the Spirit, and fear, and the adoption, he gives a fresh proof again of having the Spirit of adoption. Now what is this? *Whereby we cry,* [1] Cyr. Cat. 23, §. 11. Tr. p. 276. *Abba, Father.* And how great this is, the initiated know, being with good reason bidden to use this word first in the Prayer of the initiated. What then, it may be said, And did not they call God Father? Wilt thou not hear Moses, when he says, Deut. 32, 15. LXX. *Thou desertedst the God that begot thee?* Wilt thou not hear Malachi reproaching them, and saying, that *one God* Mal. 2, 10. LXX. *formed us*, and there is *one Father of us*[2] *all?* Still, if these words and others besides are used, we do not find them [2] 4 Mss. you any where calling God by the name, or praying in this language. But we all, priests and laymen, rulers and ruled, are ordered to pray herein. And this is the first language we give utterance to, after those marvellous throes, and that strange and unusual mode of labour. If in any other [3] ἐκεῖνα Mss. instances they[3] so called Him, that was only of their own mind. But those in the state of grace do it through being moved by the inworking of the Spirit. For as there is a Spirit of Wisdom, after which they that were unwise became wise, and this discloses itself in their teaching: and a Spirit of Power there is, whereby the feeble raised up the dead, and drove out devils; a Spirit also of the gift of healing, and a Spirit of prophecy, and a Spirit of tongues, so also a Spirit of adoption. And as we know the Spirit of prophecy, in that he who hath it foretelleth things to come, not speaking of his own mind, but moved by the Grace; so too is the Spirit of adoption, whereby he that is gifted with it calleth God, Father, as moved by the Spirit. But he, wishing to express a true descent, used also the Hebrew[f] tongue, for he does not say only, *Father*, but, *Abba, Father*, which name is a special sign of true born children to their

[f] i. e. the Syriac, which the Hebrew means in the N. T. *probably* in all cases—it being then the language of the Hebrews.

Father. After mentioning then the diversity resulting from their conversation, that resulting from the grace which had been given, and that from their freedom, he brings forward another demonstration of the superiority which goes with this adoption. Now of what kind is this? Rom. 8, 16. 17.

Ver. 16. *The Spirit Itself beareth witness with our Spirit, that we are the children of God.*

For it is not from the language merely, he says, that I make my assertion, but from the cause out of which the language has its birth; since it is from the Spirit suggesting it that we so speak. And this in another passage he has put into plainer words, thus: *God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.* And what is that, *Spirit beareth witness with spirit?* The Comforter, he means, with that Gift which is given unto us. For it is not of the Gift alone that it is the voice, but of the Comforter also who gave the Gift, He Himself having taught us through the Gift so to speak. But when the *Spirit beareth witness*, what further place for doubtfulness? For if it were a man, or Angel, or Archangel, or any other such power that promised this, then there might be reason in some doubting. But when it is the Highest Essence that bestoweth this Gift, and *beareth witness* by the very words He bade us use in prayer, who would doubt any more of our dignity? For not even when the Emperor elects any one, and proclaims in all men's hearing the honour done him, does any body venture to gainsay. Gal. 4, 6.

Ver. 17. *And if children, then heirs.*

Observe how he enhances the Gift by little and little. For since it is a possible case to be children, and yet not become heirs, (for it is not all children that are heirs,) he adds this besides—that we are heirs. But the Jews, besides their not having the same adoption as we, were also cast out from the inheritance. For *He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen:* and before this, he said, that *many shall come from the East and from the West, and shall sit down with Abraham, but the children of the Kingdom shall be cast out.* But even here he does not pause, but sets down something even greater than this. What may this be then? Mat. 21, 41. Mat. 8, 11.

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That we are *heirs of God;* and so he adds, *heirs of God.* And what is more still, that we are not simply heirs, but also *joint heirs with Christ.* Observe how ambitious he is of bringing us near to the Master. For since it is not all children that are heirs, he shews that we are both children and heirs; next, as it is not all heirs that are heirs to any great amount, he shews that we have this point with us too, as we are heirs of God. Again, since it were possible to be God's heir, but in no sense *joint heir with* the Only-begotten, he shews that we have this also. And consider his wisdom. For after throwing the distasteful part into a short compass, when he was saying what was to become of such as *live after the flesh*, for instance, that they *shall die*, when he comes to the more soothing part, he leadeth forth his discourse into a large room, and so expands it on the recompense of rewards, and in pointing out that the gifts too are manifold and great. For if even the being a child were a grace unspeakable, just think how great a thing it is to be heir too! But if this be great, much more is it to be *joint heir*. Then to shew that the Gift is not of grace only, and to give at the same time a credibility to what he says, he proceeds, *If so be that we suffer with Him, that we may be also glorified together.* If, he would say, we be sharers with Him in what is painful, much more shall it be so in what is good. For He who bestowed such blessings upon those who had wrought no good, how when He seeth them labouring and suffering so much shall He do else than give them greater requital. Having then shewn that the thing was a matter of return, to make men give credit to what was said, and prevent any from doubting, he shews further that it has the virtue of a gift. The one he shewed, that what was said might gain credit even with those that doubted, and that the receivers of it might not feel ashamed as being evermore receiving salvation for nought; and the other, that you might see that God outdoeth the toils by His recompenses. And the one he has shewn in the words, *If we suffer with Him, that we may be also glorified together.* But the other in proceeding to add;

Ver. 18. *The sufferings of the present time are not worthy to be compared with the glory which shall be revealed in*[1] *us.*

[1] Gr. *εἰς*

In what went before, he requires of the spiritual man the correcting of his habits[1], where he says, Ye are not debtors to live after the flesh, that such an one, for instance, should be above lust, anger, money, vainglory, grudging. But here having reminded him of the whole gift, both as given and as to come, and raised him up aloft with hopes, and placed him near to Christ, and shewed him to be a joint-heir of the Only-begotten; he now leads him forth with confidence even to dangers. For to get the better of the evil affections in us, is not the same thing with bearing up under those trials, scourges, famine, plunderings, bonds, chains, executions. For these last require much more of a noble and vigorous spirit. And observe how he at once allays and rouses the spirit of the combatants. For after he had shewn that the rewards were greater than the labours, he both exhorts to greater efforts, and yet will not let them be elated, as being still outdone by the crowns given in requital. And in another passage he says, *For our light affliction, which is but for a moment, worketh a far more exceeding and eternal weight of glory:* it being the deeper sort of persons he was then speaking to. Here, however, he does not allow that the afflictions were light; but still he mingles comfort with them by the compensation which good things to come afford, in the words, *For I reckon that the sufferings of this present time are not worthy to be compared*, and he does not say, with the rest[2] that is to come, but what is much greater, *with the glory which is to come.* For it does not follow, that where rest is there is glory; but that where glory is there is rest, does follow: then as he had said that it is to come, he shews that it already is. For he does not say, that which is to be, but *which shall be revealed in us*, as if already existing but unrevealed. As also in another place he said in clearer words, *Our life is hid with Christ in God.* Be then of a good heart about it. For already hath it been prepared, and awaiteth thy labours. But if it vexes you that it is yet to come, rather let this very thing rejoice you. For it is owing to its being great and unutterable, and transcend-

Rom. 8, 18.

[1] Mar. and 3 Mss. passions

2 Cor. 4, 17.

[2] ἄνωθεν

[2] Col. 3, 3. Ver. 4, confirms his application of it.

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ing our present condition, that it is stored up there. And so he does not say barely the sufferings of this present time, but he speaks so as to shew that it is not in quality only, but in quantity also, that the other life has the advantage. For these sufferings, whatever they are, are attached to our present life; but the blessings to come reach themselves out over ages without end. And since he had no way of giving a particular description of these, or of putting them before us in language, he gives them a name from what seems to be specially an object of desire with us, *glory*. For the summit of blessings and the sum of them, this seems to be. And to urge the hearer on in another way also, he gives a loftiness to his discourse by the mention of the creation, gaining two points by what he is next saying, the contempt of things present, and the desire of things to come, and a third beside these, or rather the first, is the shewing how the human race is cared for on God's part, and in what honour He holds our nature. And beside this, all the doctrines of the philosophers, which they had framed for themselves about this world, as a sort of cobweb or child's mound[h], he throws down with this one doctrine. But that these things may stand in a clearer light, let us hear the Apostle's own language.

Ver. 19, 20. *For the earnest expectation of the creature waiteth*, he says, *for the revelation of the sons of God. For the creature*[1] *was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.*

[1] Mod. Eng. *creation* creatura.

And the meaning is something of this kind. This creature is in the midst of its pangs, waiting for and expecting these good things whereof we have just now spoken. For 'earnest expectation[2]' implies expecting intensely. And so his discourse becomes more emphatic, and he personifies this whole world as the prophets also do, when they introduce the floods clapping their hands, and little hills leaping, and mountains skipping, not that we are to fancy them alive, or ascribe any reasoning power to them, but that we may learn the greatness of the blessings, so great as to reach even to things without sense also. The very same thing they do

[2] ἀποκαραδοκία, looking out.

[h] Perhaps alluding to Il. xv. 362.

many times also in the case of afflicting things, since they bring in the vine lamenting, and the wine too, and the mountains, and the boardings[1] of the Temple howling, and in this case too it is that we may understand the extremity of the evils. It is then in imitation of these that the Apostle makes a living person of the creature here, and says, that it groaneth and bewaileth: not that he heard any groan conveyed from the earth and heaven to him, but that he might shew the exceeding greatness of the good things to come; and the desire of freedom from the ills which now pervaded them. *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same.* What is the meaning of, *the creature was made subject to vanity?* Why that it became corruptible. For what cause, and on what account? On account of thee, O man. For since thou hast taken a body mortal and liable to suffering, the earth too hath received a curse, and brought forth thorns and thistles. But that the heaven, when it is waxen old along with the earth, is to change afterwards to a better portion[1], hear from the Prophet in his words; *Thou, O Lord, from the Beginning hast founded the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; and they all shall wax old as doth a garment, and as a cloak shalt Thou fold them up, and they shall be changed.* Isaiah too declares this, when he says, *Look to the heaven above, and upon the earth beneath, for the heavens are as a firmament of smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner.* Now you see in what sense the creature is *in bondage to vanity*, and how it is to be freed from the ruined state. For the one says, *Thou shalt fold them up as a garment, and they shall be changed;* and Isaiah says, and they *that dwell therein shall perish in like manner*, not of course meaning an utter perishing. For neither do they that dwell therein, mankind, that is, undergo such an one, but a temporary one, and through it they are changed

Rom. 8, 19.20.

[1] λῆξιν

v. p. 102. Ps. 107, 26.

Is. 51, 6.

[1] φατνώματα, Heb. שירות. Amos 8, 3. LXX. Hesych. σανιδώματα. See Schleusner, Lex. Gr. Vet. Test. for conjectures to account for the translation.

[k] Eng. *shall vanish away like smoke.* LXX. render נמלחו ἐστιφιώθη as if נמתחו, they give the same for נטה. Is. 45, 12.

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into an incorruptible[1] state, and so therefore will the creature be. And all this he shewed by the way, by his saying, *in like manner*, which Paul also says farther on. At present, however, he speaks about the bondage itself, and shews for what reason it became such, and gives ourselves as the cause of it. What then? Was it harshly treated on another's account? By no means, for it was on my account that it was made. What wrong then is done it, which was made for my sake, when it suffereth these things for my correction? Or, indeed, one has no need to moot the question of right and wrong at all in the case of things void of soul and feeling. But Paul, since he had made it a living person, makes use of none of these topics I have mentioned, but another kind of language, as desiring to comfort the hearer with the utmost advantage. And of what kind is this? What have you to say? he means. It was evil intreated for thy sake, and became corruptible; yet it has had no wrong done it. For incorruptible will it be for thy sake again. This then is the meaning of *in hope*. But when he says, it was *not willingly* that it was made subject, it is not to shew that it is possessed of judgment that he says so, but that you may learn that the whole is brought about by Christ's care, and is no achievement of its own. And now see in what hope also.

[1] 1 Cor. 15, 53. 2 Pet. 3, 13.

Ver. 21. *That the creature itself also shall be delivered from the bondage of corruption.*

Now what is this creature? Not thyself alone, but that also which is thy inferior, and partaketh not of reason or sense, this too shall be a sharer in thy blessings. For *it shall be freed*, he says, *from the bondage of corruption*, that is, it shall no longer be corruptible, but shall go along with the beauty given to thy body; just as when this became corruptible, that became corruptible also; so now it is made incorruptible, that also shall go along with and follow it too. And to shew this he proceeds. [2] *Into the glorious liberty of the children of God.* That is, because of[1] their liberty. For

[2] εἰς

[1] διὰ τὴν. St. Chrysostom does not mean to say that one preposition is used for another, as his illustration shews. For the liberty of the sons of God is both the thing of which the creature partakes, and the cause of its partaking; so that the one is put in a sense which implies the other too.

as a nurse who is bringing up a king's child, when he has come to his father's power, does herself enjoy the good things along with him, thus also is the creation, he means. You see how in all respects man takes the lead, and that it is for his sake that all things are made. See how he solaces the struggler, and shews the unspeakable love of God toward man. For why, he would say, dost thou fret at thy temptations? thou art suffering for thyself, the creation for thee. Nor does he solace only, but also shews what he says to be trustworthy. For if the creation which was made entirely for thee is *in hope*, much more oughtest thou to be, through whom the creation is to come to the enjoyment of all those good things. Thus men[1] also, when a son is to appear at his coming to a dignity, clothe even the servants with a brighter garment, to the glory of the son; so will God also clothe the creature with incorruption for the glorious liberty of the children. Rom. 8,22.23.

[1] 3 Mss. fathers

Ver. 22. *For we know that the whole creation groaneth and travaileth in pain together until now.*

Observe, how he shames the hearer, saying almost, Be not thou worse than the creation, neither find a pleasure in resting in things present. Not only ought we not to cling to them, but even to groan over the delay[2] of our departure hence. For if the creation doth this, much more oughtest thou to do so, honoured with reason as thou art. But as this was not yet enough to force their attention, he proceeds.

[2] Sav. conj. and 2 Mss. μελλήσει

Ver. 23. *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves.*

That is, having had a taste of the things to come. For even if any should be quite stone hard, he means[3], what has been given already is enough to raise him up, and draw him off from things present, and to wing him after things to come in two ways, both by the greatness of the things that are given, and by the fact that, great and numerous as they are, they are but first-fruits. For if the first-fruits be so great that we are thereby freed even from our sins, and attain to righteousness and sanctification, and that those of that time both drave out devils, and raised the dead by their shadow[4] or garments[5], consider how great the whole must be.

[3] so 5 Mss.

[4] Acts 5, 15.

[5] Acts 19, 12.

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And if the creation, devoid as it is of mind and reason[m], and though in ignorance of these things, yet groaneth, much more should we. Next, that he may give the heretics no handle, or seem to be disparaging our present world, we groan, he says, not as finding fault with the present system, but through a desire of those greater things. And this he shews in the words, *Waiting for the adoption.* What dost thou say, let me hear? Thou didst insist on it at every turn, and didst cry aloud, that we were already made sons, and now thou placest this good thing among hopes, writing that we must needs wait for it. Now it is to set this right by the sequel that he says, *to wit, the redemption*[n] *of our body.* That is, the perfect glory. Our lot indeed is at present uncertainty to our last breath, since many[1] that were sons have become dogs and prisoners. But if we decease with a good hope, then is the gift unmoveable, and clearer, and greater, having no longer any change to fear from death and sin. Then therefore will the grace be secure, when our body shall be freed from death and its countless ailments[2]. For this is full redemption[3], not a redemption[o] only, but such, that we shall never again return to our former captivity. For that thou mayest not be perplexed at hearing so much of glory without getting any distinct knowledge of it, he partially exposes to thy view the things to come, setting before thee the change of thy body[4], and along with it the change of the whole creation. And in another passage, where he says, *Who shall change our vile body, that it may be fashioned like unto His glorious Body.* And in another place again he writes and says, *But when this mortal shall have put on immortality, then shall the saying that is written be brought to pass, Death is swallowed up in victory.* But to shew, that with the corruption of the body the constitution of the things of this life will also come to an end, he wrote again elsewhere, *For the fashion of this world passeth away.*

[1] Mar. and 2 Mss. add of us

[2] or passions

[3] ἀπολύτρωσις

[4] Gr. changing thy body

Phil. 3, 21.

1 Cor. 15, 54.

1 Cor. 7, 31.

[m] So 5 Mss. λόγου. Sav. λόγων, words.

[n] ἀπολύτρωσιν. In the meaning of this word sometimes the *manner*, and sometimes the *completeness* of redemption predominates; see Rom. 3, 24. p. 93.

[o] λύτρωσις, shewing that the *completeness* is implied in the *preposition*, which should be observed in the doctrinal use of the term.

Ver. 24. *For we are saved by hope*, he says. ROM. 8, 24.

Now since he had dwelt upon the promise of the things to come, and this seemed to pain the weaker hearer, if the blessings are all matter of hope; after proving before that they are surer than things present and visible, and discoursing at large on the gifts already given, and shewing that we have received the first-fruits of those good things, lest we should seek our all in this world, and be traitors to the nobility that faith gives us, he says, *For we are*[1] *saved by hope.* And this is about what he means. We are not to seek our all in this life, but to have hope also. For this is the only gift that we brought in to God, believing Him in what he promised shall come, and it was by this way alone we were saved. If then we lose this hope, we have lost all that was of our own contributing. For I put you this question, he would say, Wert thou not liable for countless sins? wert thou not in despair? wert thou not under sentence? were not all out of heart about thy salvation? What then saved thee? It was thy hoping[p] in God alone, and trusting to Him about His promises and gifts, and nothing besides hadst thou to bring in. If it was this then that saved thee, hold it fast now also. For that which afforded thee so great blessings, to a certainty will not deceive thee in regard to things to come. For in that it found thee dead, and ruined, and a prisoner, and an enemy, and yet made thee a friend, and a son, and a freeman, and righteous, and a joint-heir, and yielded such great things as no one ever expected even, how, after such munificence and attachment, will it betray[q] thee in what is to follow? Say not to me, hopes again! expectations again! faith again! For it is in this way thou wert saved from the beginning, and this dowry was the only one that thou didst bring in to the Bridegroom. Hold it then fast and keep it: for if thou demandest to have every thing in this world, thou hast lost that well-doing of thine,

[1] Gr. were

[p] This blending of faith and hope illustrates the connection of faith and love, the Object of love being now known by faith, and appropriated by hope. The personification which follows is a powerful way of representing that in us which apprehends God as itself His gift.

[q] 3 Mss. om. οὐ and read προήσεται (a phrase of St. Chrysostom), Sav. οὐ προσήσεται, (see Arist. Eq. 359. Herod. i. 48.) 'will it not satisfy.' One Ms. wants a leaf here, the only other collated omits οὐ.

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Ver. 25. *But if we hope for that we see not, then do we with patience wait for it.*

That is, if thou art to be looking for every thing in this world, what need is there for hope? What is hope then? It is feeling confidence in things to come. What great demand then doth God make upon thee, since He Himself giveth thee blessings quite entire from His own stores? One thing only, hope, He asks of thee, that thou too mayest have somewhat of thine own to contribute toward thy salvation. And this he intimates in what he proceeds with; *For if we hope for that we see not, then do we with patience wait for it.* As then God crowneth him that undergoes labours, and hardnesses, and countless toils, so doth He him that hopeth. For the name of patience belongs to hard work and much endurance. Yet even this He hath granted to the man that hopeth, that He might solace the wearied soul. And then to shew that for this light task we enjoy abundant aid, he proceeds:

Ver. 26. *Likewise the Spirit also helpeth our infirmities.*

For the one point is thy own, that of patience, but the other comes of the Spirit's furnishing, Who also cherisheth [1] thee unto this hope, and through it again lighteneth thy labours. Then that thou mightest know that it is not in thy labours only and dangers that this grace standeth by thee, but even in things the most easy seemingly[r], it worketh with thee, and on all occasions bears its part in the alliance, he proceeds to say,

[1] Gr. anointeth

For we know not what we should pray for as we ought.

And this he said to shew the Spirit's great concern about us, and also to instruct them not to think for certainty that those things are desirable which to man's reasonings appear so. For since it was likely that they, when they were scourged, and driven out, and suffering grievances without number, should be seeking a respite, and think it was advan-

[r] These words shew that St. Chrysostom does not mean that we do any good unaided, however much he insists on the freedom of our will.

tageous to them, and ask this favour of God, by no means (he says) suppose that what seem blessings to you really are so. For we need God's aid even to do this. So feeble is man, and such a nothing by himself. For this is why he says, *For we know not what we should pray for as we ought.* In order that the learner might not feel any shame at his ignorance, he does not say, *ye* know not, but, *we know not.* And that he did not say this merely to seem moderate, he plainly shews from other passages. For he desired in his prayers unceasingly to see Rome. Yet the time when he obtained it was not at once when he desired it. And for *the thorn* that was given him *in the flesh*, that is the dangers, he often besought God, and was entirely unsuccessful[1]. And so was Moses, who in the Old Testament prays to see Palestine, and Jeremiah when he made supplication for the Jews, and Abraham when he interceded for the people of Sodom. *But the Spirit Itself maketh intercession for us with groanings which cannot be uttered.* This statement is not clear, owing to the cessation of many of the wonders which then used to take place. Wherefore I must needs inform you of the state of things at that time, and in this way the rest of the subject will be cleared. What therefore was the state of things then? God did in those days give to all that were baptized certain excellent gifts, and the name that these had was *spirits.* For *the spirits of the Prophets,* it says, *are subject to the Prophets.* And one had the gift of prophecy, and foretold things to come; and another of wisdom, and taught the many; and another of healings, and cured the sick; and another of miracles, and raised the dead; another of tongues, and spake different languages. And with all these there was also a gift of prayer, which also was called a spirit, and he that had this prayed for all the people. For since we are ignorant of much that is profitable for us, and ask things that are not profitable, the gift of prayer came into some particular person of that day, and what was profitable for all the whole Church alike, he was the appointed person to ask for in behalf of all, and the instructor of the rest. Spirit then is the name that he gives

Rom. 8, 26.

2 Cor. 12, 8. Deut. 3, 26. Jer. 15, 1.

1 Cor. 14, 32.

[1] See Bishop Bull, Serm. V. who discusses what this was.

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here to the grace of this character, and the soul that receiveth the grace, and intercedeth to God, and groaneth. For he that was counted worthy of such grace as this, standing with much compunction, and with many mental groanings falling before God, asked[1] the things that were profitable for all. And of this the Deacon at the present day is a symbol, when he offers up the prayers for the people. This then is what Paul means when he says[t], the Spirit itself maketh intercession for us with groanings that cannot be uttered.

[1] 5 Mss. ἠτεῖτο

Ver. 27. *But He that searcheth the hearts.*

You see that it is not about the Comforter that he is speaking, but about the spiritual heart. Since if this were not so, he ought to have said, *He that searcheth* the Spirit. But that thou mayest learn that the language is meant of a spiritual man, who has the gift of prayer, he proceeds, *And He that searcheth the hearts knoweth what is the mind of the Spirit*, that is, of the spiritual man.

Because he maketh intercession for the saints according to the will of God.

Not (he means) that he informs God as if ignorant, but this is done that we may learn to pray for proper things, and to ask of God what is pleasing to Him. For this is what the *according to God* is. And so this was with a view to solace those that came to Him, and to yield them excellent instruction. For He that furnished the gifts, and gave besides blessings without number, was the Comforter. Hence it says, *all these things worketh one and the self-same Spirit.* And it is for our instruction that this takes place, and to shew the love of the Spirit, It condescendeth even to this. And it is from this that the person praying getteth heard, because the prayer is made *according to the will of God.*

1 Cor. 12, 11.

You see from how many points he instructs them in the love that was shewn them and the honour that was done them. And what is there that God hath not done for us? The world He hath made corruptible for us, and again for us incorruptible. He suffered His Prophets to be ill-treated for our sake, sent them into captivity for us, let them fall into the furnace for us, and undergo ills without number. Nay,

[t] St. Ambrose, Epist. 36. gives the same interpretation.

He made them prophets for us, and the Apostles also He made for us. He gave up for us His Only-begotten, He punisheth the devil for us, He hath seated us on the Right Hand, He was reproached for us. *For the reproaches of them that reproached thee*, it says, *fell upon me.* Yet still, when we are drawing back after so great favour, He leaveth us not, but again entreats us, and on our account inciteth others to entreat for us, that He may shew us favour. And so it was with Moses. For to him He says, *Let me alone, that I may blot them out*, that He might drive him upon supplicating on their behalf. And now He doth the same thing. Hence He gave the gift of prayer. But this He did, not as Himself standing in need of entreaty, but that we might[u] not, from being saved without effort[1], grow indifferent. For this cause it is on account of David, and of this person and that, He often says, that He is reconciled with them, to establish again this very thing, that the reconciliation may be with all due formality[x]. Still He would have looked more loving toward man, if it had not been through this and the other prophet, but of Himself, that He told them that He ceased to be wroth. But the reason of His not holding to that point was, that this ground of reconciliation might not become an occasion for listlessness. Wherefore to Jeremiah also He said, *Pray not for this people, for I will not hear thee*, not as wishing to stop his praying, (for He earnestly longeth for our salvation,) but to terrify them; and this the prophet also seeing did not cease praying. And that you may see that it was not through a wish to turn him from it, but to shame[y] them that He said this, hear what it says. *Seest thou not what these are doing.* And when He says to the city, *Though thou wash thee with nitre, and take thee much sope*[2], *yet thou art stained before Me.* It is not that He may cast them into despair that He so speaks, but that He may rouse them to repentance. For as in the case of the Ninevites, by giving the sentence without limitation, and holding out no good hope, He scared them the more,

Rom. 8, 25.

Ps. 69, 9.

Ex. 32, 10.

[1] ἀπλῶς

Jer. 11, 14.

Ex. 8, 12. on Jer. 2, 10. Jer. 2, 22.

[2] Gr. herb.

[u] The peculiar position of the negative resembles that in Eur. Hec. 1131. (al. 1149.) ἵν' ἄλλος μή τις εἰδείη τάδε.

[x] 5 Mss. with glorying, i. e. with something good done on man's part.

[y] ἐντρέψαι perhaps 'to urge *him* to compassion;' (there is no pronoun with this verb.)

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and led them to repentance, so He doth here also, both to rouse them, and to render the prophet more venerated, that in this way at least they may hear him. Then, since they kept on in a state of incurable madness, and were not to be sobered even by the rest being carried away, he first exhorts them to remain there. But when they kept not up to this, but deserted to Egypt, this indeed He allowed them, but requires of them not to desert to irreligion as well as to Egypt. But when they did not comply in this either, He sendeth the Prophet along with them, so that they might not after all suffer total wreck. For since they did not follow Him when He called, He next followeth them to discipline them, and hinder their being hurried further into vice, and as a father full of affection does a child who takes all treatment in the same peevish way, conducting him about every where with himself, and following about with him. This was the reason why He sent not Jeremiah only into Egypt, but also Ezekiel into Babylon, and they did not refuse to go. For when they found their Master love the people exceedingly, they continued themselves to do so likewise. Much as if a right minded servant were to take compassion upon an intractable son when he saw his father grieving and lamenting about him. And what was there that they did not suffer for them? They were sawn asunder, they were driven out, they were reproached, they were stoned, they underwent numberless grievances. And after all this they would run back to them. Samuel, for instance, ceased not to mourn for Saul, miserably insulted as he was by him, and injured irreparably. Still he held none of these things in remembrance. And for the people of the Jews, Jeremiah has composed Lamentations in writing. And when the general of the Persians had given him liberty to dwell securely, and with perfect freedom, wherever he pleased, he preferred above dwelling at home the affliction of the people, and their hard durance in a strange land. So Moses left the palace and the sort of living therein, and hasted to be among their calamities. And Daniel abode for twenty days following[1] without food, pinching himself with a very severe fast, that he might reconcile God to them. And the three Children too, when in the furnace, and so fierce a fire, put up a supplication for them.

Jer. 44, 8.

ver. 28.

1 Sam. 15, 35.

Jer. 40, 5.

[1] so 5 Mss. Sav. 26 days.

Dan. 10, 2.

For it was not on their own account that they were grieved, as they were saved; but since they considered that then was the time for the greatest boldness of speech, they consequently prayed in their behalf: hence too they said, *In a contrite heart and an humble spirit let us be accepted.* For them Joshua also rent his garments. For them Ezekiel too wailed and lamented when he saw them cut down. And Jeremy said, *Let me alone, I will weep bitterly.* And before this, when he did not venture openly to pray for a remittance of their sad estate, he sought for some limited period, when he says, *How long, O Lord?* For full of affectionateness is the whole race of the saints. Wherefore also St. Paul saith, *Put on therefore, as the elect saints of God, bowels of mercies, kindness, humbleness of mind.* You see the strict propriety of the word, and how he would have us continually merciful. For he does not say, *shew mercy* only, but *put* it *on*, that like as our garment is always with us, so may mercy be. And he does not say merely *mercy*, but *bowels of mercies*, that we may imitate the natural affection of relations. But we do just the contrary, and if any one comes to ask a single penny of us, we insult them, abuse them, call them impostors. Dost thou not shudder, man, and blush to call him an impostor for bread? Why even supposing he is practising imposture, he deserves to be pitied for it, because he is so pressed with famine as to put on such a character. This then is a reproach to our cruelty. For since we had not the heart to bestow with readiness, they are compelled to practise a great many arts, so as to put a cheat off upon our inhumanity, and to soften down our harshness. Now if it was gold and silver that he asked of thee, then there would be some reason in thy suspicions. But if it is necessary food that he comes to thee for, why be shewing wise so unseasonably, and take so over exact an account of him, accusing him of idleness and sloth? For if we must talk in this way, it is not others, but ourselves that we ought to address. When therefore thou art going to God to ask forgiveness for thy sins, then call these words to mind, and thou wilt know thou deservest to have these things said to thee by God, much more than the poor man by thee. And yet God hath never said such words to thee as "Stand off,

Rom. 8, 25.

Song 16.

Josh. 7, 6. Ez. 9, 8.

Is. 22, 4.

Col. 3, 12.

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since thou art an impostor, always coming to church, and hearing My laws, but when abroad, setting gold, and pleasure[1], and friendship, and in fact any thing above My commandments. And now thou makest thyself humble, but when thy prayers are over, thou art bold, and cruel, and inhuman. Get thee hence, therefore, and never come to Me any more." Yet this, and more than this, we deserve to have said to us; but still He never did reproach us in any such way, but is long-suffering, and fulfils every thing on His own part, and gives us more than we ask for. Calling this to mind then, let us relieve the poverty of those that beg of us, and if they do impose upon us, let us not be over exact about it. For such a salvation is it that we ourselves require, one with pardon, with kindness[2], with much mercy along with it. For it is not possible, it certainly is not, if our estate were searched into strictly, that we should ever be saved, but we must needs all be punished and brought to ruin. Let us not then be as bitter judges of others as we can[z], lest we also get a strict account demanded of us. For we have sins that are too great to plead any excuse. And therefore let us shew more mercy towards those who have committed inexcusable sins, that we also may lay up for ourselves the like mercy beforehand. And yet be as large-hearted as we may, we shall never be able to contribute such love toward man as we stand in need of at the hand of a God that loveth man. How then is it other than monstrous, when we are in need of so many things ourselves, to be over exact with our fellow servants, and do all we can against ourselves? For thou dost not in this way so much prove him unworthy of thy liberality, as thyself of God's love toward man. For he that deals over exactly with his fellow servant, will be the more sure to find the like treatment at God's hand. Let us not speak against ourselves, but even if they come out of idleness or wilfulness[a], let us bestow. For we also do many sins through wilfulness, or rather we do them all through wilfulness, and yet God

[1] ἀπιθυμίαν

[2] φιλανθρωπίας

[z] Mar. πικρότατοι. Sav. and Mss. πικροί.

[a] 5 Mss. read καὶ δι' ἀργίαν καὶ διὰ ῥᾳθυμίαν, which order agrees with the stronger sense here given to ῥᾳθυμία: 'listlessness' is generally too little expressive of that readiness to yield to temptations which this word implies. See p. 53. n. but 1 Ms. reads 'rather all through vice,' κακίαν, which tends to give the other word a lighter sense.

doth not presently call us to punishment, but gives us a set time for penance, nurturing us day by day, disciplining us, teaching us, supplying us with all other things, that we too may emulate this mercy of His. Let us then quell this cruelty, let us cast out this brutal spirit, as benefitting thereby ourselves rather than others. For to these we give money, and bread, and clothing, but for ourselves we are laying up beforehand very great glory, and such as there is no putting into words. For we receive again our bodies incorruptible, and are[b] glorified together and reign together with Christ. How great this is we shall see from hence—or rather there is no means of making us see it clearly now. But to start from our present blessings, and to get from them at least some kind of scanty notice of it, I will endeavour so far as I may be able to put before you what I have been speaking of. Tell me then, if when you were grown old, and were living in poverty, and any one were to promise suddenly to make you young, and to bring you to the very prime of life, and to render you very strong, and preeminently beautiful, and were to give you the kingdom of the whole earth for a thousand years, a kingdom in a state of the deepest peace, what is there that you would not choose to do and to suffer to gain this promise[1]? See then Christ promises not this, but much more than this. For the distance between old age and youth is not to be compared with the difference of corruption and incorruption, nor that of a kingdom and poverty to that of the future glory and the present, but the difference is that of dreams and a reality. Or rather I have yet said nothing to the purpose, since there is no language capable of setting before you the greatness of the difference between things to come and things present. And as for time, there is no place for the idea of difference. For what mode is there for a man to compare with our present state a life that hath no end. And as for the peace, it is as far removed from any present peace, as peace is different from war; and for the incorruption, it is as much better as a clear pearl is than a clod of clay. Or rather, say as great a thing as one may, nothing can put it before you. For were I even to compare the

Rom. 8, 25.

[1] Mar. and 1 Ms. object.

[b] 4 Mss. pres. Savile's conjecture can hardly be construed, the use of the present tense is either rhetorical, or like Gen. 2, 17.

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beauty of our bodies than to the light of the sunbeam, or the brightest lightning, I shall not yet be saying ought that is worthy of that brilliancy. Now for such things as these, what money so much that it were not worth the while to give up? what bodies, or rather, what souls[c] is it not worth one's while to give up? At present if any one were to lead thee into the palace, and in the presence of all were to give thee an opportunity of conversing with the king, and make thee sit at his table, and join in his fare, thou wouldest call thyself the happiest of men. But when you are to go up to Heaven, and stand by the King of the universe Himself, and to vie with angels in brightness, and to enjoy even that unutterable glory, do you hesitate? And suppose one must need give up property, or put off even life itself, one ought to leap and exult, and mount on wings of pleasure. But you, that you may get an office[1], as a place to pillage from, (for call a thing of this sort gain, I cannot,) put all you have to hazard, and after borrowing of others, will, if need be, pawn your wife and children too without hesitation. But when the kingdom of Heaven is set before you, that office[2] which hath none to supersede you in it, and God bids you take not a part of a corner of the earth, but the whole of Heaven entirely, are you hesitating, and reluctant, and gaping after money, and forgetful that if the parts of that Heaven which we see are so fair and delightful, how greatly so must the upper Heaven be, and the Heaven[d] of Heaven? But since we have as yet no means of seeing this with our bodily eyes, ascend in thy thought, and standing above this Heaven, look up unto that Heaven beyond this, into that height without a bound, into that Light surcharged with awe, into the crowds of the Angels, into the endless ranks of Archangels, into the rest of the incorporeal Powers. And then lay hold again of the image thereof we have, after coming down from above, and make a sketch of the estate of a king with us, as his men in gold armour, and his pairs of white mules proudly decked with gold, and his chariots set with jewels, and his snow-like

[1] ἀρχὴν

[2] ἀρχῆς

[c] Or lives, but see above, p. 221. where the spirit seems to be considered apart from the soul.

[d] See Augustine's Confessions, p. 250. Trans. Clem. Recog. iii. 75. Aristot. Metaph. p. 997. 15. p. 1072. 23. Bekker.

[e] λιθοκόλλητα, v. Jungerm. ad Polluc. x. 145.

cushions[1], and the spangles that flutter about the chariot, and the dragons shaped out in the silken hangings, and the shields with their gold bosses, and the straps that reach up from these to the rims of them through so many gems, and the horses with the gilded trappings and the gold bits. But when we see the king we immediately lose sight of all these. For he alone turns our eyes to him, and to the purple robe, and the diadem, and the throne, and the clasp, and the shoes, all that splendour of his appearance. After gathering all these things together then with accuracy, then again remove your thought from these things to things above, and to that awful day in which Christ is coming. For then you will not see any pairs of mules, nor golden chariots, nor dragons and shields, but things that are big with a mighty awe, and strike such amazement that the very incorporeal Powers are astonied. For the *powers of the Heavens*, He says, *shall be shaken*. Then is the whole Heaven thrown open, and the gates of those concaves unfold themselves, and the Only-begotten Son of God cometh down, not with twenty, not with a hundred men for His body guard, but with thousands and ten thousands of Angels and Archangels, Cherubim and Seraphim, and other Powers, and with fear and trembling shall every thing be filled, whiles the earth is bursting itself up, and the men that ever were born, from Adam's birth up to that day, are rising from the earth, and all are caught up: when Himself appears with such great glory as that the moon, and the sun, and all light whatever, is cast into the shade, being outshone by that radiance. What language is to set before us that blessedness, brightness, glory? Alas! my soul. For weeping comes upon me and great groaning, as I reflect what good things we have fallen from, what blessedness we are estranged from. For estranged we are, (I am now speaking of my own case still,) unless we do some great and astonishing work; speak not then of hell to me now, for more grievous than any hell is the fall from this[f] glory, worse than punishments unnumbered the estrangement from that lot. But still we are gaping after this present world, and we take not thought of the devil's cunning, who by little

Rom. 8, 25.

[1] στρωμνῆς, Poll. x. 41.

Mat. 24, 29.

1 Thess. 4, 17.

[f] So 5 Mss. Sav. 'so great,' the other brings the thought more home.

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things bereaves us of those great ones, and gives us clay that he may snatch from us gold, or rather that he may snatch Heaven from us, and sheweth us a shadow that he may dispossess us of the reality, and puts phantoms before us in dreams, (for such is the wealth of this world,) that at day-break[g] he may prove us the poorest of men. Laying these things to heart, late though it be, let us fly from this craft, and pass to the side of things to come. For we cannot say that we were ignorant how exposed to accidents the present life is, since things every day din in our ears more loudly than a trumpet, the worthliness, the ridiculousness, the shamefulness, the dangers, the pitfalls, of the present scene. What defence then shall we have to set up for pursuing things so subject to hazards, and laden with shame, with so much eagerness, and leaving things unfailing, which will make us glorious and bright, and giving our whole selves up to the thraldom of money. For the slavery to these things is worse than any bondage. And this they know who have been counted worthy to obtain their freedom from it. That ye then may also feel this goodly liberty, burst the bonds asunder, spring out of the snare. And let there be no gold lying by in your houses, but that which is more precious than millions of money, alms and love to man, for your treasure. For this gives us boldness toward God, but the other covers us with deep shame, and causes the devil to bear hard[1] upon us. Why then arm thy enemy, and make him stronger? Arm thy right hand against him, and transfer all the splendor of thy house into thy soul, and stow away all thy fortune in thy mind, and instead of a chest and a house, let heaven keep thy gold. And let us put all our property about our own selves; for we are much better than the walls, and more dignified than the pavement. Why then do we, to the neglect of our own selves, bestow[2] all our attention upon those things, which when we are gone we can no longer reach, and often even while we stay here we cannot keep hold of, when we might have such riches as to be found not in this life only, but also in that, in the easiest circumstances. For he who carries about his farms and house and gold upon

[1] σφοδρὸν πνεῖν

[2] κινοῦμεν 5 Mss. waste, κενοῦμεν

g Night being put for the time of our sojourn here. cf. Rom. 13, 12.

his soul, wherever he appears, appears with all this wealth. And how is this possible to be effected? one may ask. It is possible, and that with the utmost ease. For if you transfer them to Heaven by the poor man's hand, you will transfer them entire into your own soul. And if death should afterwards come upon thee, no one will take them from thee, but thou wilt depart to be rich in the next world too. This was the kind of treasure Tabitha had. Hence it was not her house that proclaimed her wealth, nor the walls, nor the stones, nor the pillars, but the bodies of widows furnished with dress, and their tears that were shed, and death that played the runaway, and life that came back again. Let us also make unto ourselves such-like treasures, let us build up for ourselves such-like houses. In this way we shall have God for our Fellow-worker, and we ourselves shall be workers together with Him. For Himself brought the poor from not being into being, and you will prevent them, after they have been brought into life and being, from perishing with hunger and other distress, by tending them and setting them upright, and staying up the Temple of God in every quarter. And what can be equal to this in respect of utility and creditableness? Or if as yet you have not gained any clear notion of the great adornment He bestowed upon thee when He bade thee relieve poverty, consider this point with thyself. If He had given thee so great power, that thou wert able to mend the breaches even of Heaven if it were falling, wouldest thou not think the thing an honour far too great for thee? See now He hath held thee worthy of a greater honour. For that which in His esteem is more precious than the Heaven, He hath trusted thee to repair. For of all things visible there is nothing in God's esteem equal to man. For Heaven and earth and sea did He make for Him, and finds more pleasure in dwelling with him than in the Heaven. And yet we, though with a knowledge of this, bestow no attention nor forethought upon the temples of God; but leaving them in a neglected state, we provide houses splendid and large for ourselves. This is why we are devoid of all good things, and greater beggars than the poorest poor, because we pride ourselves in these houses which we cannot take away with us when we go hence, and leave those alone which we

Rom. 8, 27.

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might move away along with our own selves. For the bodies of the poor after dissolution must needs rise again; and[1] God, Who hath given this change, will bring them forth, and praise those who have taken care of them, and treat such with regard[2], because when they were on the point of falling to ruin at one time by starvation, at another by nakedness and cold, these repaired them by all means in their power. But still, even with all these praises set before us, we loiter yet, and decline undertaking this honourable charge. And Christ indeed hath not where to lodge, but goeth about a stranger, and naked, and hungry, and you set up houses out of town, and baths, and terraces, and chambers without number, in thoughtless vanity; and to Christ you give not even a share of a little hut, while for daws and vultures you deck out upper chambers. What can be worse than such insanity as this? What more grievous than such madness? for madness it is in the last stage of it, or rather one has no name to suit it, use whatever one may. Yet still if we be so minded, it is possible to beat off the disorder, tenacious as it is; and not possible only, but even easy; and not easy merely, but even easier is it to get rid of this pest than of the sufferings of the body, since the Physician is so much greater. Let us then draw Him to ourselves, and invite Him to aid us in the attempt, and let us contribute our share, good will, I mean, and energy. For He will not require any thing further, but if He can meet with this only, He will confer all that is His part. Let us then contribute our share, that in this world we may enjoy a genuine health, and may attain to the good things to come, by the grace and love towards man, &c.

[1] 4 Mss. om. for

[2] θαυμάσεται

HOMILY XV.

Rom. viii. 28.

And we know that all things work together for good to them that love God.

Here he seems to me to have mooted this whole topic with a view to those who were in danger; or, rather, not this only, but also what was said a little before this. For the words, *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;* and those, that *the whole creation groaneth;* and the saying, that *we are saved by hope;* and the phrase, *we with patience wait for;* and that, *that we know not what we should pray for as we ought;* are all of them said to these. For he instructs them not to choose just what they may think, themselves, to be useful, but what the Spirit may suggest; for many things that seem to one's self profitable, do sometimes even cause much harm. Quiet, for instance, and freedom from dangers, and living out of fear, seemed to be advantageous for them. And what wonder if they did to them, since to the blessed Paul himself this seemed to be so: still he came afterwards to know that the opposite to all these are the things advantageous, and when he came to know it, he was content. So he that besought the Lord thrice to be freed from hazards[a], when once he heard Him say, *My grace is sufficient for thee, for My Power is perfected in weakness,* was afterwards delighted at being persecuted, and insulted,

Rom. 8, 28.

1 Cor. 12, 8. 9.

[a] See p. 251. and on 2 Cor. 12, 7. Hom. 26.

HOMIL. XV. 2 Cor. 12, 10. [1] Eng. V. reproaches

and having irreparable ills done him. For *I glory*, he says, *in persecutions, in insults*[1], *in necessities*. And this was his reason for saying, *For we know not what we should pray for as we ought*. And he exhorted all to give up these matters to the Spirit. For the Holy Spirit is very mindful of us, and this is the will of God. Having then cheered them by all methods, he proceeds to what we have heard to-day, putting forward a reason strong enough to reclaim them. For he says, we know that all things work together for good to them that love God. Now when he speaks of all things, he mentions even the things that seem painful. For should even tribulation, or poverty, or imprisonment, or famines, or deaths, or any thing else whatsoever come upon us, God is able to change all these things into the opposite. For this is quite an instance of His unspeakable power, His making things seemingly painful to be lightsome to us, and turning them into that which is helpful to us. And so he does not say, that *them that love God*, no grievance approacheth, but, that it even *works together for good*, that is to say, that He useth the grievous things themselves to make the persons so plotted against approved. And this is a much greater thing than hindering the approach of such grievances, or stopping them when they have come. And this is what He did even with the furnace at Babylon. For He did not either prevent its approach[2], or extinguish the flame after those saints were cast into it, but let it burn on, and made them by this very flame greater objects of wonder, and with the Apostles too He wrought other like wonders continually. For if men who have learnt to be philosophic can use the things of nature to the opposite of their intention, and appear even when living in poverty in easier circumstances than the rich, and shine[3] through disgrace: much more will God work for those that love Him both these and also greater things by far. For one needs only one thing, a genuine love of Him, and all things follow that. As then things seemingly harmful do good to these, so do even things profitable harm those who love Him not. For instance,

[2] 5 Mss. their falling into it.

[3] καὶ ἐν τούτοις διαλάμπει τὸ καλὸν, the noble character shines forth." Eth. i. 2. "even in these (misfortunes)

the exhibition of miracles and rightness of doctrine only injured the Jews, as did the wisdom in His teaching; and for the former they called Him a possessed person[1], for the other one that would be equal to God[2]: and because of the miracles[3] they even went about to kill Him. But the crucified thief, when nailed to the Cross, and reviled, and suffering ills unnumbered, not only was not hurt, but even gained the greatest good therefrom. See how for those who love God all things work together for good. After mentioning then this great blessing, one which far exceeds man's nature, since to many this seemed even past belief, he draws a proof of it from past blessings, in these words, *To them who are called according to* [*His*[b]] *purpose.* Now consider, he means[4], from the calling, for instance, what I have just said. Why then did He not from the first call all? or[5] why not Paul himself as soon as the rest? This case then, where the deferring seemed harmful, was still by the event shewn to be for the best. The purpose he here mentions, however, that he might not ascribe every thing to the calling; since in this way both Greeks and Jews would be sure to cavil. For if the calling alone were sufficient, how came it that all were not saved? Hence he says, that it is not the calling alone, but the purpose of those called too, that works the salvation. For the calling was not forced upon them, nor compulsory. All then were called, but all did not obey the call.

Rom. 8, 29.

[1] John 8, 48.
[2] John 5, 18.
[3] John 11, 47. 53.

[4] 4 Mss.

[5] 5 Mss.

Ver. 29. *For whom He did foreknow, He also did predestinate to be conformed to the Image of His Son.*

See what superb honour! for what the Only-begotten was by Nature, this they also have become by grace. And still he was not satisfied with this calling of them conformed thereto, but even adds another point, *that He might be the first-born.* And even here he does not come to a pause, but again after this he proceeds to mention another point, *Among many brethren.* So wishing to use all means

[b] The word His, perhaps rightly inserted in our version, is not in the Greek, and Theodoret seems not to have taken it so; he says, "for he calleth not any as it may be, (ἁπλῶς,) but those who have a purpose," (a predisposition,) προθέσιν. And so does St. Chrysostom below. And Œcumenius, see on Eph. i. 11. Rom. ii. Tr. p. 112. and note.

St. Aug. rejects this exposition, and adopts that of our version, Ad Bonif. l. ii. §. 22. De Corr. et Gr. §. 23.

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of setting the relationship[c] in a clear light. Now all these things you are to take as said of the Incarnation[d]. For according to the Godhead He is Only-begotten. See, what great things He hath given unto us! Doubt not then about the future. For he sheweth even upon other grounds His concern for us by saying, that things were fore-ordered[e] in this way from the beginning. For men have to derive from things their conceptions about them, but to God these things have been long determined upon, and were from of old in this position as regardeth us[f]. Hence he says,

[1] Mar. and 4 Mss.

Ver. 30. *Moreover whom He did predestinate*[1], *them He also called; and whom He called, them He also justified.*

Now He justified them by the washing of regeneration, *And whom He justified, them He also glorified.* He glorified them by the gift, by the adoption.

Ver. 31. *What shall we then say to these things?*

As if He should say, Let me then hear no more about the dangers and the malicious devices from every quarter. For even if some disbelieve the things to come, still they have not a word to say against the good things that have already taken place; as, for instance, the friendship of God towards thee from the first, the justifying, the glory. And yet these things He gave thee by means seemingly distressing. And those things which you thought to be disgracing, the Cross, scourges, bonds, these are what have set the whole world aright. As then by what Himself suffered, though of aspect forbidding in man's eye, even by these He effected the liberty and salvation of the whole race; so also is He wont to do in regard to those things which thou endurest, turning thy sufferings unto glory and renown for thee. *If God be for us, who can be against us?*

Why, it may be said, who is there that is not against us? Why the world is against us, both kings and peoples, both relations and countrymen. Yet these that be against us, so far are they from thwarting us at all, that even without their will they become to us the causes of crowns, and procurers of countless blessings, in that God's wisdom turneth their

[c] *συγγένειαν*, but Mar. and 4 Mss. *εὐγ.* nobility.

[d] Gr. Economy, see p. 7. note c.

[e] Or 'marked out.' *προτετυπῶσθαι.*

[f] See Sir Thomas Brown, Rel. Med. pt. i. p. 22.

plots unto our salvation and glory. See how really no one is against us! For it was this which gave new lustre to Job, the fact that the devil was in arms against him. For the devil moved at once friends against him, his wife against him, and wounds, and servants, and a thousand other machinations. And yet it turned out that none of them was against him at all. And yet this was no great thing to him, though it was great in itself, but what is a far greater thing is, that it turned out that they were all for him. For since God was for him, even things seemingly against him all became for him. And this happened with the Apostles also, inasmuch as both Jews, and they of the Gentiles, and false brethren, and rulers, and peoples, and famines[1], and poverty, and ten thousand things were against them; and yet nothing was against them. For the things which made them the most bright and conspicuous, and gave them praise both of God and of men, were these. Just reflect then what a word St. Paul hath uttered about the faithful, and those who are truly[2] crucified, such as not even the Emperor with his diadem can achieve. For against him there are abundance of barbarians that arm themselves, and of enemies that invade, and of bodyguards that plot, and of subjects many that oftentimes are ever and anon rebelling, and thousands of other things. But against the faithful who taketh good heed unto God's laws, neither man, nor devil, nor aught besides, can raise opposition! For if you take away his money, you have become the procurer of a reward to him. If you speak ill of him, by the evil report he gains fresh lustre in God's sight. If you cast him into starvation, the more will his glory and his reward be. If (what seems the most severe stroke of all) you give him over to death, you are twining a crown of martyrdom about him. What then is equivalent to this way of life, being that against which nothing can be done, but even they that seem to devise mischief are no less of service to him than benefactors? This is why he says, *If God be for us, who can be against us?* Next, not being satisfied with what he had already said, the greatest sign of His love for us, and that which he always is dwelling over, that he sets down here also; I mean, the slaying of His Son. For He did not only justify us, he means, and glorify us, and

Rom. 8, 31.

[1] Mar. pestilences

[2] ἀκριβῶς

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make us conformed to that Image, but not even His Son did He spare for thee. And therefore he proceeds to say,

Ver. 32. *He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things.*

[1] μιθ' ὑπερβολῆς

And here the words he uses are high-wrought[1] and exceedingly warm, to shew His love. How then is He to neglect us, in whose behalf *He spared not His own Son, but delivered Him up for us all?* For reflect what goodness it is not to spare even His own Son, but to give Him up, and to give Him up for all, and those worthless, and unfeeling, and enemies, and blasphemers. *How then shall He not with them also freely give us all things?* What he means then is much as follows; If He gave His own Son, and not merely gave Him, but gave Him to death, why doubt any more about the rest, since thou hast the Master? why be dubious about the chattels, when thou hast the Lord? For He that gave the greater thing to His enemies, how shall He do else than give the lesser things to His friends?

Ver. 33. *Who shall lay any thing to the charge of God's elect?*

Here he is against those who say, that faith is no profit, and will not believe the sudden change[2]. And see how swiftly he stops their mouths, by the worthiness of Him that elected. He does not say, *Who shall lay any thing to the charge of God's* servants? or of God's faithful ones? but *of God's elect?* And election is a sign of virtue. For if when a horse-breaker has selected colts fit for the race, no one can find fault with them, but he would get laughed at who should find fault; much more when God selecteth souls are they that *lay any charge against* them deserving of laughter.

[2] i. e. in Baptism see p. 29.

It is God that justifieth.

Ver. 34. *Who is He that condemneth?*

He does not say, it is God that forgave our sins, but what is much greater, *It is God that justifieth.* For when the Judge's sentence declares us just, and a Judge such as that too, what signifieth the accuser? Hence neither is it right to fear temptations, for God is for us, and hath shewn it by what He hath done; nor again Jewish triflings, for He has

both elected and justified us, and the wondrous thing is that it was by the death of His Son that He did so. Who then is to condemn us, since God crowns us, and Christ was put to death for us, and not only was put to death, but also after this intercedeth for us? Rom. 8, 34.

[1] *It is Christ*, he says, *that died, yea rather, that is risen from the dead, who is at the right hand of God, who also maketh intercession for us.* [1] Others, Is it Christ

For though seen now in His own dignity, He hath not left caring for us, but even *maketh intercession for us*, and still keepest up the same love. For He was not contented with being put to death alone. And this is a sign for the most part of very great love, to be doing not only what falls to His lot, but also to address Another on this behalf. For this is all he meant to signify by the interceding, using a way of speaking better suited to man, and more condescending, that he might point out love. Since unless we take the words, *He spared not*, also with the same understanding, many inconsistencies will come of it. And that you may see that such is the point he is aiming at, after first saying, that He *is at the Right Hand*, he next proceeds to say, that *He maketh intercession for us*, which shews an equality of honour and rank, so that hence it may appear that the Intercession is not a sign of inferiority[g], but of love only. For being at once Life and a Well of good things of every kind, and with the same power as the Father, both to raise up the dead and to quicken them, and do all besides that He doth, how could He need to be a suppliant in order to help us? He that of His own power set free those who were given over, and condemned, even from that condemnation; and made them righteous, and sons, and led them to the very highest honours, and brought to pass things which had never been hoped for: how should He, after having achieved all this, and having shewn our nature on the King's throne, require to be a suppliant to do the easier things. You see how it is shewn by every argument, that there is no other reason for his having mentioned Ps.36,9. John 5, 19. 21. 26. Acts 7, 55. Heb.10, 12. Rev. 7, 17.

[g] Theodoret notices the same thing, *ad loc.* St. Basil, De Sp. S. c. xx. answers a similar argument against the equal Divinity of the Holy Spirit, by shewing that it would apply to the Son if at all.

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intercession, save to shew the warmth and vigorousness of His love for us; for the Father also is represented to us as beseeching men to be reconciled to Him. *For we are ambassadors of Christ, as though God did beseech you by us.* Still, though God beseecheth, and men are *ambassadors in Christ's stead*[1] to men, we do not understand on that account any thing done unworthy of that dignity; but one thing only do we gather from all that is told us, namely, the intenseness of the love. And this let us do here also. If then the Spirit even *maketh intercession for us with groanings that cannot be uttered*, and Christ died and interceded for us, and the Father *spared not His own Son* for thee, and elected thee, and justified thee, why be afraid any more? Or why tremble when enjoying such great love, and having such great interest taken in thee. In this way then, after shewing His great providence over us from the first, he afterwards brings out what comes next in a bold style, and does not say, ye ought also to love Him, but, as if grown enthusiastic at this unspeakable Providence over us, he says,

2 Cor. 5, 20.

[1] ὑπὲρ Sav. conj. 5 Mss.

Ver. 35. *Who shall separate us from the love of Christ?*

And he does not say of God, so indifferent is it to him whether he mentions the Name of Christ or of God. *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?* Observe the blessed Paul's judgment. For he does not mention the things that we are daily getting taken by, love of money and desire of glory and the thraldom of anger, but things that are far more enthralling than these, and of power to put a force[h] upon nature itself, and to wrench open the sternness of the resolution many times even against our will, are what he puts down here, tribulations and distresses. For even if the things mentioned are easy to tell up, still each single word has in it thousands of lines of temptation. For when he says, tribulation, he mentions prisons and bonds, aud calumnies, and banishments, and all the other hardships, so in one word running through an ocean of dangers without

[h] Shakespeare, Lear, act iii. sc. iv. being oppressed *commands* the mind to "We are not ourselves when nature suffer with the body," &c.

stint, and exhibiting to us, in fact by a single word, all the evils that men meet with. Yet still he dares them all! Wherefore he brings them[1] forward in the shape of questions, as if it was incontrovertible that nothing could move a person so beloved, and who had enjoyed so much providence over him. Then that this might not seem as if he had forgotten himself, he brings in the Prophet also, who declared this before, a long while ago, and saith, Rom. 8, 36.

[1] so 4 Mss. Sav. it

Ver. 36. *For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.* Ps. 45, 23.

That is, we are exposed to all to be evil entreated of them. But yet against so many and so great dangers and these recent horrors, the object of our conflicts is given as a sufficient consolation, or rather not sufficient only but even much more. For it is not for men, nor for any other of the things of this life that we suffer, but for the King (he says) of the universe. But this is not the only crown, for he encircles them with another besides, and that varied and manifold. Since then, as they were men they could not have deaths without number to undergo, he shews that in this way the prize is none the less. For even if by nature it were fated to die once, by choice God hath granted us to suffer this every day, if we be so minded. Whence it is plain that we shall depart with as many crowns as we have lived days, or rather with many more. For it is possible in a day to die not once alone or twice but many times. For he who is ready unto this, keeps continually receiving a full reward. This then is what the Psalmist hints at, when he says, *all the day.* And for this reason the Apostle also brought him before them to rouse them up the more. For if, he means, those in the old dispensation, who had the land as their reward, and the other things which come to a close along with this life, did so look down upon the present life and the temptations and dangers of it, what pardon should we find if we deal so languidly after the promise of Heaven, and the Kingdom above, and its unutterable blessings, so as not to come even up to their measure. And this he does not say indeed, but leaves it to his hearers' consciences, and is satisfied with the quotation alone. He shews too that their bodies become a προφήτης.

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sacrifice, and that we must not be disturbed or troubled at God having so ordered it. And he exhorts them in other ways besides. For to prevent any from saying that he is merely philosophizing here before having any experience of realities, he adds, *we are accounted as sheep for the slaughter*, meaning the daily deaths of the Apostles. You see his courage and his goodness. For as they, he means, when slaughtered make no resistance, so neither do we. But since the feebleness of the mind of man, even after so great things, was afraid of the multitude of temptations, see how he again rouses the hearer, and gives him a lofty and exulting spirit, by saying,

Ver. 37. *Nay, in all these things we are more than conquerors through Him that loved us.*

For what is indeed wonderful is this, not that we are now conquerors only, but that we are so by the very things meant as plots against us. And we are not merely conquerors, but we are *more than conquerors*, that is, are so with ease, without toil and labour. For without undergoing the real things, by only setting our mind aright, we raise trophies against our enemies. And with good reason. For it is God that striveth together with us. Do not then be doubtful, if though beaten we get the better of our beaters, if driven out we overcome our persecutors, if dying we put the living to flight. For when you take the power and also the love of God into account, there is nothing to prevent these wondrous and strange things from coming to pass, and that victory the most advantageous should shine upon us. For they did not merely conquer, but in a wondrous way, and so that one might learn that those who plotted against them had a war not against men, but against Might invincible. See the Jews then with these among them, and at a loss quite, and saying, *What are we to do to these men.* For it is marvellous indeed, that though they had hold of them, and had got them liable to their courts, and imprisoned them and beat them, they were yet at a loss and in perplexity, as they got overcome by the very things whereby they expected to conquer. And neither kings nor people[1], nor ranks of demons, nor the devil himself, had power to get the better of them, but were all overcome at a very

Acts 4, 16.

[1] so 4 Mss. Sav. executioners

great disadvantage, finding that all they planned against them became for them. And therefore he says, we are more than conquerors. For this was a new rule of victory for men to prevail by their adversaries, and in no instance to be overcome, but to go forth to these struggles as if they themselves had the issue in their own hands. Rom. 8,38.39.

Ver. 38, 39. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

These are great things here mentioned. But the reason we do not enter into them is, because we have not so great love. Yet still though they are great, as he wished to shew that they were nothing beside the love wherewith he was loved of God; after it he then places his own, lest he should seem to be saying great things about himself. And what he says is somewhat of this kind. Why speak, he means, of things present, and evils inherited in this life. For even if a person were to tell me of things to come, and of powers; of things, such as death and life; of powers, such as angels and archangels, and all the superior orders of beings; even these would be little to me compared with the love of Christ. For even if a person were to threaten me with that future death to which there is no death, to separate me from Christ, nor if he promised the life without end, would I agree to it. Why mention kings here below and consuls? this one or that? for if you tell me of angels, or all the powers above, or all existing things, or all that are to come, they are all small to me, both those in the earth, and those in heaven, and those under the earth, and those above heaven, compared to this charm. Then as these were not enough to set before them the strong desire which he had, he gives a being to others again of like magnitude, and says, *nor any other creation.* And what he means is nearly this, even if there be any other creation as great as the visible, and as great as the [1]intelligible, none of them parts me from that love. This he says not as if the Angels attempted it, or the other Powers, far from it, but as

[1] Intelligible is used in old Platonist writers for invisible, as in German.

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wishing to shew quite to the utmost the love he had toward Christ. For Christ he loved not for the things of Christ, but for His sake the things that were His, and to Him alone he looked, and one thing he feared, and that was falling from that love. For this thing was in itself more dreadful than hell, as to abide in it was more desirable than the Kingdom.

What then should we now deserve, when he is found not to esteem even the things in Heaven as compared with the desire for Christ, and we set more store by things of mire and clay than by Christ. And he out of desire of Him would take up with falling into hell, and being banished from the Kingdom, if the choice between the two were put to him? but we are not even above the present life. Are we worthy then to touch his very shoes, when we have come to be so far short of his largeness of mind? For he for Christ's sake does not think any thing even of a kingdom; but we think slightingly of Himself, and things of His we make great account of. And would it were of things of His. But now it is not even this; but with a Kingdom set before[1] us, we let that alone, and keep pursuing shadows and dreams all our days. And yet God in His love toward man and exceeding gentleness, hath done the same as if an affectionate father should, on his son's becoming disinclined to a continual stay with him, manage to bring this about in another way. For since we have not the right feeling of desire after Him, He keeps putting divers other things before us, so as to hold us to Himself. Yet not even for this do we abide with Him, but we keep springing off to childish playthings. Not so Paul, but like a noble spirited child, who is open and attached to his father, he seeks only after the Father's presence, and other things he sets not so much store by; or rather, it is much more than a child. For he does not value the Father and things that are His at the same rate, but when he looks to the Father, he counts them nothing, but would choose rather to be chastised and beaten, so he was with Him, than to be apart from Him and indulge his ease. Let us then shudder, all of us that do not even feel above money for the sake of God[2], or rather such of us as do not feel above it for our own sakes. For it was Paul alone who suffered in good earnest all things for Christ's sake, not for the sake of the kingdom, or his own

[1] 5 Mss. offered

[2] 5 Mss. Christ

honour, but owing to his affection to Him. But as for us, neither Christ nor the things of Christ draw us from the things of this life; but as serpents, or snakes, or swine, or even as all of them at once, so do we keep dragging on in the mire. For wherein are we better than those brutes, when with so many and such great examples before us we still keep looking down, and have not the heart to look up to Heaven for ever so little a time? Yet did God give up even His Son. But thou wilt not so much as share thy bread with Him, who was given up for thee, who was slain for thee. The Father for thy sake spared not Him, and this too when He was indeed His Son, but thou doest not look upon Him even when pining with starvation, and this too when thou shouldest but spend of His own, and spend it too for thy own good! What can be worse than such a breach of law as this? He was given up for thee, He was slain for thee, He goeth about in hunger for thee, it is of His own thou shouldest give, that thou mayest thyself get the gain, and still thou dost not give! What sort of stone is there than which these are not more senseless, who in despite of such great inducements, continue in this diabolical cruel-heartedness? For He was not satisfied even with death and the Cross only, but He took up with becoming poor also, and a stranger, and a beggar, and naked, and with being thrown into prison, and undergoing sickness, that so at least He might call thee off. If thou wilt not requite Me, He says, as having suffered for thee, shew mercy on Me for my poverty. And if thou art not minded to pity Me for My poverty, do for My disease be moved, and for My imprisonment be softened. And if even these things make thee not charitable, for the easiness of the request comply with Me. For it is no costly gift I ask, but bread and lodging, and words of comfort; but if even after this thou still continuest unsubdued, still for the Kingdom's sake be improved for the rewards which I have promised. Hast thou then no regard even for these? yet still for very nature's sake be softened at seeing Me naked, and remember that nakedness wherewith I was naked on the Cross for thee; or, if not this, yet that wherewith I am now naked through the poor. I was then bound[1] for thee, nay, still am so for thee, that whether moved by the

Rom. 8,38.39.

[1] so mar. and 4 Mss.

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former ground or the latter, thou mightest be minded to shew some pity. I fasted for thee, again I am hungry for thee. I was athirst when hanging on the Cross, I am athirst also through the poor, that by the former as also by the latter I may draw thee to Myself, and make thee charitable to thine own salvation. Hence also of thee that owest Me the requital of benefits without number, I make not request as of one that oweth, but crown thee as one that favoureth Me, and a kingdom do I give thee for these small things. For I do not say so much as put an end to my poverty, or give me riches, and yet I did become poor for thee; yet still I ask for bread and clothing, and a small solace for My hunger. And if I be thrown into prison, I do not insist upon thy loosing my bonds and setting me free, but one thing only do I seek after, that thou wouldest visit Me, who was[1] bound for thee, and I shall have received favour enough, and for this only will I give thee Heaven. And yet I delivered thee from most galling bonds, but for Me it is quite enough, if thou wilt but visit Me when in prison. For I am able indeed to crown thee even without all this; yet I would feign be a debtor to thee, that the crown may give thee some feeling of confidence. And this is why, though I am able to support Myself, I come about begging, and stand before[2] thy door, and stretch out Mine hand, since My wish is to be supported by thee. For I love thee exceedingly, and so desire to eat at thy table, which is the way with those that love a person. And I glory[3] in this. And when the whole world are spectators, then am I to herald thee forth, and in the hearing of all men to display thee as My supporter. Yet we, when we are supported by any one, feel ashamed, and cover our faces; but He, as loving us exceedingly, even if we hold our peace, will then tell out what we did with much praise, and is not ashamed to say, that when Himself was naked we clothed Him, and fed Him when hungry. Let us then lay all these things to heart, and not be contented with passing mere praises upon them, but let us even accomplish what I have been speaking of. For what is the good of these applauses and clamours. I demand one thing only of you, and that is the display of them in real action, the obedience of deeds. This is my praise, this your gain, this gives me more lustre

[1] or am

[2] or, at 5 Mss. παριστάμενος

[3] John 15, 8.

than a diadem. When you have left the Church then, this is the crown that you will make for me and for you, through the hand of the poor; that both in the present life we may be nourished with a goodly hope, and after we have departed to the life to come, we may attain to those good things without number, to which may all of us attain by the grace and love toward man, &c. Rom. 8,38.39.

HOMILY XVI.

Rom. xi. 1.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

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Did I not seem yesterday to you to have spoken some great and exorbitant things of Paul's love toward Christ? And great indeed they were, too great for any words to express. Yet what you have heard to-day are as far above those things, as those things were above ours. And yet I did not think they could be exceeded, still what has been read to-day as it reached my ears did appear far more glorious than the whole of the former. And that he was aware of this himself he shews by his exordium. For[1] as on the point of entering upon greater things than those, and therefore liable to be disbelieved by the generality, he first uses a strong asseveration about the matter he is going to speak of; which men are in the habit of doing when they are going to say somewhat which is not believed by the generality, and about which they feel the utmost certainty in their own minds. Hence he says, *I say the truth in Christ, I lie not, and my conscience beareth me witness,*

[1] 5 Mss. ἅτε γὰρ and om. δὲ

Ver. 2, 3. *That I have a great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ.*

What sayest thou, O Paul? from Christ, thy beloved One, from whom neither kingdom nor hell, nor things visible nor intelligible, nor aught else of the kind, would separate thee, is it from Him that thou wouldest now again be accursed? What has happened? Hast thou changed, hast thou given over that love? No, he replies, fear not. Rather I have

even made it more intense. How then is it that thou wouldest fain be accursed, and seekest a separation, and a removal to such a distance, that after it there is no possibility of finding a more distant one? Because I love Him exceeding, he may reply. Now, pray, and in what manner? For the things seem a riddle. Or rather, if you will, let us learn what the curse is, and then we will question him upon these points, and shall understand this unspeakable and extraordinary love. What then is the curse? Hear his own words, *If any man love not the Lord Jesus Christ, let him be accursed*[1]. That is, let him be set apart from all, removed from all. For as in the case of a thing dedicated[2], which is set apart for God, no one would venture so much as to touch it with his hand or even to come near it; so too with a man who is put apart from the Church, in cutting him off from all, and removing him as far off as possible, he calls him by this name[3] in a contrary sense[a], thus with much fear denouncing to all men to keep apart from him, and to spring away from him. For the thing set apart, no one, from respect of it, ventures to come near to. But from him who is cut off, all men separate themselves from a very opposite feeling. And so the separation is the same, and both the things and the man[4] are equally removed from the generality. Still, the mode of separation is not the same, but in this case it is the opposite to what it is in that. For from the one they keep back as being dedicated to God; from the other as being estranged from God, and broken off from the Church. This then is what Paul means when he says, *I could wish that myself were accursed from Christ.* And he does not say merely that I could be willing, but using a stronger term, he says, *I could wish*[5]. But if what he says trouble you in your[6] feebleness, consider the real state of the case, not only that he wished to be separated, but also the cause for which he wished it, and then you will see the greatness of his love. Now he even circumcised[7], and we pay no attention to what was done, but to the intention of it, and the cause of it, and hence we wonder at him the more. And

Rom. 9, 2. 3.

[1] *anathema* 1 Cor. 16, 22.

[2] ἀνάθημα

[3] ἀνάθεμα

[4] 4 Mss. ἐκτὸς

[5] ηὐχόμην Mar. and 4 Mss.

[6] ἀσθενέστερον

[7] Timothy. Acts 16, 3.

[a] Thus *sacer* is used in both senses, and *devoted* in our own language something similarly.

Homil. XVI. Acts 18, 18; 21, 24.

he not only circumcised a person, but he even shaved himself and sacrificed, and yet surely we do not therefore assert him to be a Jew, but upon this very score to be perfectly free from Judaizing, and clear of it, and a genuine worshipper of Christ. As then when you see him circumcising and sacrificing, you do not therefore condemn him as Judaizing, but upon this very score have the best reason for crowning him as quite an alien to Judaism; thus when thou seest him to have become desirous of being accursed, do not therefore be troubled, but upon this very ground give him the loudest praise, when thou knowest the cause why he wishes this. For if we do not look narrowly into the causes, we shall call Elijah a manslayer, and Abraham not a manslayer only, but a murderer of his son [b]. And Phinees and Peter we shall implead for murder likewise. Nor is it in the case of the saints alone, but also of the God of the universe, that he who does not keep to this law[1], this rule, will be suspecting sundry unbecoming things. Now to prevent this happening in all cases of the kind, let us bring together both the cause, and the intention, and the time, and all that[2] makes in behalf of what is so done, and in this way let us investigate the actions. And this we must do now also in the case of this blessed soul. Now what is the cause? It is Jesus Himself who is so beloved. And yet he does not say *for* Him; for what he says is, I would wish that I were accursed *from* Him for my brethren. And this comes of his humbleness of mind. For he has no wish to make himself conspicuous, as if he were saying something great, and doing Christ a favour in this. And so he speaks of his kinsmen, that he may conceal his high aim[3]. Since to see that he wished it all for Christ's sake, just hear what comes next. After speaking of kinsmen then, he proceeds,

[1] 5 Mss. om. this law

[2] 4 Mss. τὰ

[3] πλεονέκτημα

Ver. 4, 5. *To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen.*

[b] Aug. de Civ. Dei, i. 21. Butler, Anal. p. 262. ii. 3. v. fin.

And what is this? one asks. For if with a view to the belief of others he was willing to become accursed, he ought to have also wished for this in the Gentiles' behalf. But if he wishes it in the Jews' behalf only, it is a proof that he did not wish it for Christ's sake, but for his own relationship to them. But in fact if he had prayed for the Gentiles only, this would not have been equally clear. But since it is for the Jews only, it is a clear proof that it is only for Christ's glory that he is thus earnest. And I am aware that what I am saying will seem a paradox to you. Still if ye do not make a disturbance [c], I will presently endeavour to make it clear. For what he has said he has not said nakedly; but since all were talking and accusing God, that after being counted worthy of the name of sons, and receiving the Law, and knowing Him beyond all men, and enjoying such great glory, and serving Him beyond the whole world, and receiving the promises, and being from [1] fathers who were His friends, and what was the greatest thing of all, having been forefathers of Christ Himself, (for this is the meaning of the words, *of whom, as concerning the flesh, Christ came*,) they are now cast out and disgraced; and in their place are introduced men who had never known Him, of the Gentiles. Now since they said all this, and blasphemed God, Paul hearing it, and being cut to the heart, and vexed for God's glory's sake, wished that he were accursed, had it been possible, so that they might be saved, and this blasphemy be put a stop to, and God might not seem to have deceived the offspring of those to whom He promised the gifts. And that you may see that it was in sorrow for this, and [2] that the promise of God might not seem to fall to the ground, which said to Abraham, *I will give this land to thee and to thy seed*, that he uttered this wish, he proceeds,

Rom. 9, 6.

[1] πατέρων ὄντες τῶν αὐτῷ φιλῶν Mss.

[2] 4 Mss. καὶ

Ver. 6. *Not as though the word of God had taken none effect*,

To shew that he had courage [3] to bear all these things for the word of God, that is, the promise made to Abraham. For as Moses seemed to be pleading for the Jews, yet was doing every thing for God's glory, (for he says, *Lest they say*, Deut. 9, 28.

[3] 3 Mar. and 1 Ms. wished

[c] This was sometimes done; but the Mss. vary unusually in this word, and three different readings mean, 'if ye are not disturbed.' See Twining on Arist. Poet. note 22. and Gaisf. on Rhet. p. 46.

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Because He was not able to save them, He led them forth to destroy them in the wilderness; stay Thy wrath,) so also does Paul, That they may not say (he means) that the promise of God has fallen to the ground, and He has disappointed us of that He vouched to us, and this word has not issued in deed, I could wish to be accursed. This then was why he did not speak of the Gentiles, (for to them no promises even had been made by Him[1], nor had they worshipped Him, wherefore neither did any blaspheme Him on their account,) but it was for the Jews who had both received the promise, and had also been brought into closer connection with Him than others, that he expressed this wish. Do you see, that if he had expressed it for the Gentiles, he would not have been shewn to be doing this so purely for Christ's glory. But since he was willing to become accursed in the Jews' behalf, then it was most evidenced that it was for Christ's sake only[2] that he desired this[d]. And for this cause he says,

[1] 5 Mss. αὐτῷ

[2] Mar. and 6 Mss. μόνον

To whom pertaineth the adoption, and the glory, and the service of God, and the promise.

For the Law, he means, which speaks of Christ, comes from thence, and all the covenants made with them, and Himself came from them, and the Fathers who received the promises were all from them. Yet still the opposite has resulted, and they have fallen from all their good things. Hence, he means, I am vexed, and if it were possible to be separated from the company about Christ, and to be made an alien, not from the love of Him, (that be far from him; for even all this he was doing through love,) but from all that enjoyment and glory, I would accept that lot, provided my Master were not to be blasphemed, that He might not have to hear some saying, that it has been all for stage-effect; He promises to one, and gives to another. He was sprung from one race, He saved another. It was to the forefathers of the Jews that He made the promises, and yet He has deserted their descendants, and put men, who never at any time knew Him, into their good things. They laboured in the practice of the Law, and reading the Prophets, while men who have come but yesterday from heathen altars and images have been set up above them. What foresight is there in all this? Now that these

[d] As galled at the blasphemies against Him for breaking His promise.

things may not be said of my Master, he means, even if they are said unjustly, I would willingly lose even the kingdom and that glory unutterable, and any sufferings would I undergo, as considering it the greatest consolation possible for my trouble[1], no longer to hear my Beloved so blasphemed. But if you be still against allowing this explanation, just reflect that many fathers have at many times taken up with thus much for their children, and have chosen to be separated from them, and to see them in honour, considering their honour dearer to them than their company. But since we are so short of love like this[2], we cannot even form an idea of what is here meant. For there be some that are so wholly unworthy even to hear the name of Paul, and that stand at such an interval and distance from that vehemency of his, as to fancy that he says this of temporal death. Who I should say were as ignorant of Paul, as the blind of the sun's rays, or even much more so. For he that died daily, and set before him[3] dangers thick as a snow-storm, and then said, *Who shall separate us from the love of Christ? shall tribulation, or distress, or famine, or persecution?* and still unsatisfied with what he had said, and after going above the heaven and the heaven of heavens, and running through the Angels and Archangels, and all the higher orders of beings, and taking in at once things present, things to come, things visible, things intelligible, things grievous, and things good, that were on either part, and leaving nothing out at all, yet not even thus satiated, but even bodying forth another non-existing creation, how should he, by way of saying some great thing after all those things, make mention of a temporary death? It is not so, surely it is not! But such a notion is that of worms nestling in their dunghill. For had he said this, in what sense would he be wishing himself accursed from Christ? For death[4] of that sort would have joined him more closely with the band about[5] Christ, and made him enjoy that glory the more. Yet some there are who venture to say things different from these, even more ridiculous. It was not then, they say, death that he wished to have, but to be a treasure, a thing set apart, of Christ's. And who even of the most worthless and indolent that would not wish for this? And in

Rom. 9, 6.

[1] 3 Mss. om. for, &c.

[2] Bacon, N. O. s. vii.

[3] Mar. and 4 Mss. set down Rom. 8, 35.

[4] Phil. 1, 23.

[5] 4 Mss. as Mar. περὶ τὸν

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what way was this likely to be in his kinsmen's behalf? Let us then leave these fables and trifles, (for it is no more worth while making a reply to these things than to children babbling at play,) and let us go back again to the words themselves, luxuriating in this very ocean of love, and fearlessly swimming there in every direction, and reflecting upon the unspeakable flame of love—or rather say what one may, one shall say nothing worthy the subject. For there is no ocean so wide, no flame so intense, as this. And no language can set it forth as it deserves, but he alone knew it who in good earnest gained it. And now let me bring the words themselves before you again.

I could wish that I myself were accursed. What does the *I myself* mean? *I* means I that have been a teacher[1] of all, that have gathered together countless good deeds, that am waiting for countless crowns, that desired Him so much, as to value His love above all things, who all my days am burning for Him, and hold all things[2] of second importance to the love of Him. For even being loved by Christ was not the only thing he cared for, but loving Him exceedingly also. And this last he cared most for. Hence it was that he looked to this only, and took all things light-heartedly. For he kept one aim in view in all circumstances, the fulfilling of this excellent love. And this he wishes for. But since things were not to take this course, nor he to become accursed[d], he next attempts to go into a defence against the charges, and so to bring what was bruited abroad by all before them as to overthrow it. And before he openly enters into his defence against these, he first lays down some seeds of it beforehand. For when he says, *to whom pertaineth the adoption, and the glory, and the giving of the Law, and the service of God, and the promises*, he does but say that God willed them indeed to be saved, and this he shewed by His former dealings, and by Christ's having sprung from them, and by what He promised to the Fathers. But they out of their own untreatable temper thrust the benefit away from them. And this is also the reason of his setting down such

[1] 1 Cor. 9, 27.

[2] Phil. 3, 8.

[d] This passage makes, perhaps, a comment on the words, Luke 9, 24. Whosoever will lose his life (τὴν ψυχὴν), the same shall save it.

things as set forth God's gift, not such as were encomiums upon them. For the adoption came of His grace, and so too the glory, and the promises, and the Law. After taking all these things then into consideration, and reflecting how earnest God along with His Son had been for their salvation, he lifts up his voice aloud, and says, *Who is*[e] *blessed for ever. Amen.* Rom. 9, 6.

So himself offering up thanksgiving for all men unto the Only-begotten of God. What, he says, if others do blaspheme? Still we who know His mysteries, and His unspeakable Wisdom, and great Providence over us, know well that it is not to be blasphemed, but to be glorified, that He is worthy. Still not satisfied with being himself conscious of it, he endeavours next to bring things to reasoning, and to use a sharper way of speech against them. And he does not direct his aim at them, without first divesting them of a suspicion they had. Lest then he should seem to be addressing them as enemies, further on he says, *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.* And here, along with other remarks, he so ordered things, as not to seem to be saying what he was going to say out of enmity against them. Hence he does not decline calling them even kinsmen and brothers. For even if it was for Christ's sake that he said what he did, still he is for drawing[1] their mind to him also[f], and paves his way to what he has to say, and quits himself of all suspicion owing to what had to be said against them, and then he at last goes into the subject most of them were looking for. For many, as I have already stated, wanted to know what was the reason why they who had received the promise fell short of it, while those who had never even heard of it were saved before them. Therefore, to clear up this difficulty, he brings forward the answer before the objection. For to prevent any from saying, What? Art thou more thoughtful for God's glory than God is for His

[1] ἐπιστᾶται

[e] So all copies of St. Chrys. The following words, however, imply that this was not his reading of the text, (which had before been read at length, as the first words of this Homily shew, see p. 280,) he quotes it as in our text, in Hom. xx. on 1 Cor. 8, 5. Tr. p. 266. and elsewhere, see note in Mill's G. T. All Mss. agree with the rec. text.

[f] 1 Ms. he is aware of their way of thinking, ἐπίσταται, this gives a more common sense to διάνοιαν.

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own? And does He need thy aid that His word may not fall to the ground? In reply to these things he says, I spoke this not as if God's Word had fallen to the ground, but to shew my love for Christ. For as things have had this issue, we are in no want of words in God's behalf, or of shewing that stand His promise did. God said to Abraham, *To thee and to thy seed will I give the land.* And, *In thy seed shall all the nations of the earth be blessed.* Let us see then, he says, of what sort this seed is. For it is not all that are from him that are his seeds. Whence he says, *For they are not all Israel that are of*[1] *Israel.*

Gen. 12, 7.

[1] or *from*

Ver. 7. *Neither, because they are the seed of Abraham, are they all children.*

Now when you come to know, of what kind the seed of Abraham is, you will see that the promise is given to his seed, and know that the word hath not fallen to the ground. Of what kind, pray, is the seed then? It is no saying of mine, he means, but the Old Testament itself explains itself by saying as follows, *In Isaac shall thy seed be called.* What is, *In Isaac?* Explain.

Gen. 21, 12.

Ver. 8. *That is, they which are the children of the flesh, these are not the children of God: but the children of the promise, these*[2] *are counted for the seed.*

[2] 6 Mss. add *these*

And observe the judgment and depth of Paul's mind. For in interpreting, he does not say, *they which are the children of the flesh, these are not* the children of Abraham, but, *the children of God:* so blending the former things with the present, and shewing that even Isaac was not merely Abraham's son. And what he means is something of this sort: as many as have been born as Isaac was, they are sons of God, and of the seed of Abraham. And this is why he said, *in Isaac shall thy seed be called.* That one may learn that they who are born after the fashion of Isaac, these are in the truest sense Abraham's children. In what way was Isaac born then? Not according to the law of nature, not according to the power of the flesh, but according to the power of the promise. What is meant then by the power of *the promise?*

Ver. 9. *At this time will I come, and Sarah shall have a son.*

This promise then and word of God it was that fashioned

Isaac, and begat him. For what if a womb was its instrument and the belly of a woman? Since it was not the power of the belly, but the might of the promise that begat the child. Thus are we also gendered by the words of God. Since in the pool of water it is the words of God which generate and fashion us. For it is by being baptized into the Name of the Father and of the Son and of the Holy Ghost that we are gendered. And this birth is not of nature, but of the promise of God. For as after first foretelling the birth of Isaac, He then accomplished it; so ours also He had announced before, many ages ago, by the Prophets, and afterwards brought it to pass. You know how great He has set it forth as being, and how, as He promised a great thing, He furnished it with abundant ease! But if the Jews were to say, that the words, *In Isaac shall thy seed be called*, mean this, that those born of Isaac should be reckoned for a seed, then the Edomites too, and all that sprang of Him [1], ought to be denominated his sons, since their forefather Esau was a son of his. But now so far are they from being called sons, that they are the greatest possible aliens. You see then that it is not the children of the flesh that are the children of God, but that even in nature itself the generation by means of Baptism from above was sketched out beforehand. And if you tell me of the womb, I in return have to tell you of the water. But as in this case all is of the Spirit, so in the other all was of promise. For the womb was more chilled than any water owing to barrenness and to old age. Let us then gain accurate knowledge of our own nobility, and display a life worthy of it. For in it is nothing fleshly or earthy: hence neither let there be in us. For it was neither sleep, nor the will of the flesh, nor embraces, nor the madness of desire, but *God's love toward man*, which wrought the whole. And as in that case it was when the age was past hope, so in this also it was when the old age of sins had come over him, that man [g] suddenly sprang up in youth, and we all became the children of God, and the seed of Abraham.

Rom. 9, 9.

John 13, 3. Eph. 5, 26. James 1, 18. 1 Pet. 3, 21.

Hos. 2, 1, &c.

[1] 5 Mss. all those people.

John 1, 13. Tit. 3, 5.

Is. 40, 31.

[g] 5 Mss. Isaac; which makes no good sense.

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Ver. 10. *And not only this; but when Rebecca also had conceived by one, even by our father Isaac.*

The subject in question was an important one. Hence he turns to several arguments, and endeavours by all means to solve the difficulty. For if it was at once strange and new for them to be cast out after so great promises, it is much more strange that we even should come into their good things, who did not expect any thing of the kind. And the case was the same as if a king's son, who had promises made him that he should succeed to the power he had, were to be cast out into the level of disreputable men, and in his place a condemned man, and one laden with evils unnumbered, after being taken out of prison, were to come into the power, which properly was the other's. For he means, what have you to say? that the son is unworthy? Well, but so is this man unworthy, and much more so. Hence he ought either to have been punished along with the former, or to have been honoured along with him. Now it was something of this sort which befell the Jews and the Gentiles, or something far more strange than this. Now that all were unworthy, he has shewn above, where he says,

Rom. 3, 23. *For all have sinned, and come short of the glory of God.*

But the new thing is, that when all were unworthy, the Gentiles were saved alone. And beside this there is another difficulty that some one may start, he says. If God had no intention of fulfilling the promises to them, why make them at all? For men who know not the future, and are many times deceived, do promise even the undeserving that they shall have their largesses. But He who knoweth beforehand things to come as well as things present, and hath a clear knowledge that they will make themselves undeserving of the promises, and therefore will not receive any of the things specified,—why should He promise at all? Now what is Paul's way of meeting all this? It is by shewing what the Israelite is to whom He made the promise. For when this has been shewn, there is at the same time demonstrated the fact that the promises were all fulfilled. And to point this out he said, *For they are not all Israel that are of Israel.* And this is why he does not use the name of Jacob[h], but

[h] Didymus in Psalm 97, 3. and Hesych. ps. 52, 7. ap. Corderium, t. 2.

that of Israel, which was a sign of the virtue of that just man, and of a gift from above, and of having seen God. Yet, *all*, he says, *have sinned, and come short of the glory of God*. Now if all have sinned, how come some to be saved, and some to perish? It is because all were not minded to come to Him, since for His part all were saved, for all were called. However, he does not set this down yet a while, but meets it from an advantageous position, and from other examples, by bringing before them another question, and as in the former case meets a difficulty very great, by another difficulty. For when he was discussing how by Christ being justified all the rest enjoyed that righteousness, he brought in Adam's case, saying, *For if by one man's offence death reigned, much more they which receive abundance of grace shall reign in life.* And the case of Adam, indeed, he does not clear up, but from it he clears up his own [1], and shews that it was more reasonable that He who died in their behalf should have power over them at His will. For that when one had sinned all should be punished, does not seem to be so very reasonable to most men. But that when One had done aright all should be justified, is at once more reasonable and more suited to God. Yet still he has not solved the difficulty he raised. For the more obscure that point remained, the more the Jew was put to silence. And the difficulty of his position passed over to the other, and this becomes clearer from it [2]. So in this passage also, it is by raising other difficulties that he meets the questions raised, inasmuch as it was against Jews that he was contending. Hence he takes no pains to solve the examples which he has brought before us. For he was not answerable for [1] them as in the fight against the Jews. But from them he makes his own subject throughout clearer. Why do you feel surprised, he means, that some of the Jews were saved, and some not saved at this time? Why of old, in the patriarchs' times, one may see this happening. For why was Isaac only called the seed, and yet he was the father of Ishmael also, and of several others. 'But he was of a mother that was a slave.' And what has this to do with

Rom. 9, 10. Gen. 32, 28.

Rom. 5, 17. (nearly) see pp. 151 seqq.

[1] or His.

[2] Mar. and 1 Ms. than that.

[1] Gr. to them, i. e. to them considered as objections. Compare Matt. 21, 27. 'Neither tell I you by what authority I do these things.'

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his father? Still I will not be captious. Let this son be set aside on his mother's account. What are we to say of those sprung from Keturah? were they not free, and from a mother that was free? How came they not to be honoured with the same preference as Isaac? And why do I speak of these? for Rebecca was even Isaac's only wife, and bearing two children she bore them both to Isaac: still those so born, though of the same father, and the same mother, and the fruit of the same labour, being both of one father and one mother, and twins besides, yet did not enjoy the same lot. And yet here you have no mother's slavery to account for it, as in Ishmael's case, nor can you say that one was begotten of this womb and the other of a different one, as in the case of Keturah and Sarah, since in this case they had the same hour in common to them for their birth. This was why Paul then, in order to give a clearer example, says that this happened not in Isaac's case only, *but when Rebecca also had conceived by one, even by our father Isaac.*

Ver. 11—13. (*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,*) *it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.*

What was the cause then why one was loved and the other hated? why was it that one served, the other was served? It was because one was wicked, and the other good[k]. And yet the children being not yet born, one was honoured and the other condemned. For when they were not as yet born, God said, *the elder shall serve the younger.* With what intent then did God say this? Because He doth not wait, as man doth, to see from the issue of things the good and him who is not so, but even before these He knoweth which is the wicked and which not such. And this took place in the Israelites' case also, in a still more wonderful way. Why, he says, do I speak of Esau and of Jacob, of whom one was wicked and the other good? For in the Israelites' case, the sin belonged to all, since they all

[k] If this is to be read interrogatively, so as to imply the negative, it must be understood of that time exclusively, as the context shews.

worshipped the calf. Yet notwithstanding some had mercy shewn them, and others had not[1]. Rom. 9, 15.

Ver. 15. *For I will have mercy*, He says, *on whom I will have mercy, and I will shew compassion on whom I will shew compassion.* Ex. 33, 19.

This one may see also in the case of those who are punished. For what would you say of Pharaoh, who was punished, and had to pay so heavy a penalty? You say he was hardened and disobedient. Was he then alone such, and not even one person else? How came he then to be so severely punished? Why even in the case of the Jews did he call that a people which was no people, or again, why not count all worthy of equal honour? *For if they be* (it says) *as the sand of the sea, yet shall a remnant be saved.* Is. 10, 22. And why is it to be only a remnant? You see what difficulty he has filled the subject with. And with great propriety. For when you have power to throw your adversary into perplexity, do not at once bring forward the answer, because if he be found himself responsible for the same ignorance, why take unnecessary dangers upon yourself? Why make him more bold, by drawing it all upon yourself? Now tell me, O thou Jew, that hast so many perplexing questions, and art unable to answer any of them, how thou comest to annoy us on account of the call of the Gentiles? I, however, have a good reason to give you why the Gentiles were justified and ye were cast out. And what is the reason? It is that they are of faith, ye of the works of the Law. And it is owing to this obstinacy of yours that ye have in every way[1] been given up. For *they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* The clearing up then of the whole passage, to give the whole sense summarily, is here brought out by that blessed person. But that this may be clearer, let us investigate the things he says one by one; this knowing, that what the blessed Paul aimed at was, to shew[2] by all that he said that God only knoweth who are worthy, and no man whatever knoweth,

[1] Mar. and 1 Ms. all

[2] so G Mss. Sav. to teach

[1] He refers to the occasion on which the words next quoted were spoken, viz. when Moses interceded for them after that sin.

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even if he seem to know ever so well, but that in this sentence of his there are sundry aberrations. For He that knoweth the secrets of the hearts, He only knoweth for a certainty who deserve a crown, and who punishment and vengeance. Hence it is that many of those, by men esteemed good, He convicts and punishes, and those suspected to be bad He crowns, after shewing it not to be so; thus forming His sentence not after the judgment of us slaves, but after His own keen and uncorrupt decision, and not waiting for the issue of actions to look at the wicked and him who is not so therefrom. But that we may not make the subject more obscure, again let us go to the very words of the Apostle.

Ver. 10. *And not only this, but when Rebecca also had conceived by one.*

I might, he implies, have mentioned the children by Keturah besides, but I do not. But to gain the victory from a vantage ground, it is those born of one and the same father, and mother too, that I bring forward. For they were both sprung from Rebecca, and from Isaac the true-born, the elect, the son honoured above all, of whom He said, *In Isaac shall thy seed be called*, who became *the father of us all;* but if he was our father, then should his sons have been our fathers; yet it was not so. You see how this happens not in Abraham's case only, but also in that of his son himself, and how it is faith and virtue in all cases that is conspicuous, and gives the real relationship its character. For hence we learn that it is not only from the manner of birth, but owing to their being worthy of the father's virtue, that the children are called children of him. For if it were only owing to the manner of the birth, then ought Esau to have enjoyed the same as Jacob did. For he also was from a womb as good as dead, and his mother was barren. Yet this was not the only thing required, but the character too, which fact contributes no common amount of practical instruction for us. And he does not say that one is good and another bad; and so the former was honoured, lest this kind of argument should be wielded against him, 'What, are those of the Gentiles good men rather than those of the circumcision?' For even supposing the truth of the matter

was so, still he does not state it yet, as that would have seemed to be vexatious. But it is upon God's knowledge that he has cast the whole, and this no one would venture to gainsay, though he were ever so frantic. *For the children being not yet born*, he says[m], *it was said unto her, The elder shall serve the younger.* And he shews that noble birth after the flesh is of no avail, but we must seek for virtue of soul, which even before the works of it God knoweth of. For *the children*, he says, *being not yet born, nor having done any good or evil, that the purpose*[n] *of God according to election might stand, it was said unto her that the elder shall serve the younger:* for this was a sign of foreknowledge, that they were chosen from the very birth. That the choice of God then[1], he means, might be displayed, being one of purpose[2] and foreknowledge. For from the first day He at once saw and proclaimed which was good and which not. Do not then tell me that thou hast read the Law (he means) and the Prophets, and hast been a servant for such a long time. For He that knoweth the soul knoweth also how to assay it, and which is worthy of being saved. Yield then to the incomprehensibleness of the election. For it is He alone who knoweth how to crown aright. How many, for instance, seemed better than St. Matthew; to go by the exhibition of works then visible. But He that knoweth things undeclared, and is able to assay the mind's aptitude, knew the pearl though lying in the mire, and after passing by others, and being well pleased with the beauty of this, He elected it, and by adding to the noble born free-will grace from Himself, He made it approved. For if in the case of these arts which are perishable, and indeed in other matters, those that are good judges do not use the grounds on which the uninstructed form their decision, in selecting out of what is put before them; but from points which they are themselves all aware of, they many times disparage that which the uninstructed approve, and decide upon what they disparage: and horse-breakers often do this with horses, and so the judges of precious

Rom. 9, 10.

[1] Mar. and 6 Mss.

[2] 5 Mss. om. purpose

[m] So 6 Mss. Sav. adds, neither having done any good.

[n] This expression supports St. Augustine's interpretation of Rom. viii. 28.

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stones, and workmen in other arts: much more will the God that loveth man, the infinite Wisdom, who alone hath a clear knowledge of all things, not allow of man's guesses, but will out of His own exact and unfailing Wisdom pass His sentence upon all men. Hence it was that He chose the publican, the thief, and the harlot; but dishonoured priests, and elders, and rulers, and cast them out. And this one may see happening in the martyrs' case also. Many accordingly of those who were utterly cast aside, have in the time of trial been crowned. And, on the other hand, some that have been held great ones by many have stumbled [o] and fallen. Do not then call the Creator to account, nor say, Why is it that one was crowned and another punished? For He knoweth how to do these things with exactness. Whence also he says, *Jacob have I loved, and Esau have I hated.* That it was with justice, you indeed know from the result: but Himself even before the result knew it clearly. For it is not a mere exhibition of works that God searcheth after, but a nobleness of choice and an obedient temper [1] besides. For a man of this kind, if he should ever sin through some surprise [p], will speedily recover himself. And if he should even stay long haply in a state of vice, he will not be overlooked, but God who knoweth all things will speedily draw him out. And so he that is herein corrupted, even if he seem to do some good things, will perish, in that he doth this with an ill intention. Hence even David, after committing murder and adultery, since he did this as being carried away by surprise, and not from habitual practice of wickedness, speedily washed it out. The Pharisee, however, who had not perpetrated any such crime [2], but even had good deeds besides to boast of, lost all by the bad spirit he had chosen.

[1] γνώμη εὐγνώμονα

[2] Luke 18. 11.

Ver. 14. *What shall we say then? Is there unrighteousness with God? God forbid.*

Hence there is no such thing in the case of us and the Jews. And then he goes on with another thing, a more obscure than this. And of what sort is it?

[o] Perhaps alluding to the *supplanting* of Esau.

[p] Literally under some circumstance, but περιστάσις implies surrounding and assault.

Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* Rom. 9,15-19.

Here again he adds force to the objection by dividing it in two, and meeting it, and starting another fresh difficulty. But to make what I have said clearer, one must needs explain it. God, he means, said that *the elder shall serve the younger*, before the travail. What then? *Is God unrighteous?* By no means. Now listen to what follows also. For in that case the virtue or the vice might be the decisive thing. But here there was one sin on which all the Jews joined, that of the molten calf, and still some were punished, and some were not punished. And this is why He says, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* Ex. 33, 19. observe context For it is not thine to know, O Moses, which are deserving of My love toward man, but leave this to Me. But if Moses had no right to know, much less have we. And this is why he did not barely quote the passage, but also called to our minds to whom it was said. For it is Moses, he means, that He is speaking to, that at least by the dignity of the person he might make the objector modest. Having then given a solution of the difficulties raised, he divides it in two, by bringing forward another objection besides, as follows;

Ver. 16, 17. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*[q]. *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

As then in the one case, he means, some were saved and some were punished, so here also. This man was reserved for this very purpose. And then he again urges the objection.

Ver. 18, 19. *Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt*

[q] One Ms. adds, Isaac, for his part, wished to bless Esau, he ran to the field (παιδίον, by a common mistake for πιδίον) to do his father's bidding, desirous of the blessing. But God brought in Jacob who was worthy, and by a just judgment declared him deserving of the blessing.

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say then unto me, Why doth He yet find fault? For who hath resisted His will?

See what pains he takes to embarrass the subject in every way. And the answer he does not produce forthwith, it being a useful thing not to do so, but he first stops the disputant's mouth, saying as follows,

Ver. 20. *Nay but, O man, who art thou that repliest against God?*

This he does to take down the objector's unseasonable inquisitiveness, and excessive curiosity, and to put a check upon it, and teach him to know what God is, and what man, and how incomprehensible His foreknowledge is, and how far above our reason, and how obedience to Him in all points is binding. So when he has made this preparatory step in his hearer, and has hushed and softened down his spirit, then with great felicity he introduces the answer, having made what he says easy of admittance with him. And he does not say, it is impossible to answer questions of this kind. No; but what? But[1] that it is presumptuous to raise them. For our business is to obey what God has said, not to be curious even if we do not know the reason of them. Wherefore he says, *Who art thou that repliest against God?* You see how very light he makes of him, how he bears down his swelling spirit! *Who art thou?* art thou a sharer of His power[2]? nay, art thou sitting in judgment upon God? Why in comparison with Him thou canst not have a being even! not this or that sort of being, but absolutely none! For the expression, *who art thou?* doth much more set him at nought than 'thou art nothing.' And he takes other ways of shewing further his indignation in the question, and does not say, *Who art thou that* answerest *God?* but, *that repliest against*, that is, that gainsayest, and that opposest. For the saying things ought to be so, and ought not to be so, is what a man does that *replies against*. See how he scares them, how he terrifies them, how he makes them tremble rather than be questioning and curious. This is what an excellent teacher does; he does not follow his disciples' fancy every where, but leads them to his own mind, and pulls up the thorns, and then puts the seed in, and does not answer at once in all cases to the questions put him.

[1] 5 Mss.

[2] compare Job 38.

Ver. 20, 21. *Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter*[1] *power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?* Rom. 9, 20. 21.

[1] Read Jer. 18, 1—10.

Here it is not to do away with free-will that he says this, but to shew, up to what point we ought to obey God. For in respect of calling God to account, we ought to be as little disposed to it as the clay is. For we ought to abstain not from gainsaying or questioning only, but even from speaking or thinking of it at all, and to become like that lifeless matter, which followeth the potter's hands, and lets itself be drawn about any where he may please. And this is the only point he applied the illustration to, not, that is, to any enunciation of the rule of life, but to the complete obedience and silence of those who are the subjects. And this we ought to observe in all cases, that we are not to take the illustrations quite entire, but after selecting the good of them, and that for which they were introduced, to let the rest alone. As, for instance, when he says, *He couched, he lay down as a lion;* let us take out the indomitable and fearful part, not the brutality, nor any other of the things belonging to a lion. And again, when He says, *I will meet them as a bereaved bear*, let us take the vindictiveness. And when he says, *our God is a consuming fire*, the wasting power exerted in punishing. So also here must we single out the clay, the potter, and the vessels. And when he does go on to say, *Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour?* do not suppose that this is said by St. Paul as an account of the creation, nor as implying a necessity over the will, but to illustrate the sovereignty and difference of dispensations; for if we do not take it in this way, divers incongruities will follow; for if here he were speaking about the will, He will be the Maker of things[r] good, and those which are not so, and man will be found in no sense the cause of these. And at this rate, Paul will also be shewn to be at variance with himself, as he

Numb. 24, 9.

Hos. 13, 8. Deut. 4, 24. and Heb. 12, 29.

[r] Or 'men,' the other sense has been adopted to suit the word 'these,' which however would bear this. One Ms. which varies greatly from the rest, (as p. 295.) runs more easily; thus: 'For if he were speaking of the will, and of those who are good, and the reverse, and man is clear of all blame; then will Paul be found at variance,' &c.

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always bestows chief honour upon free choice. There is nothing else then which he here wishes to do, save to persuade the hearer to yield entirely to God, and at no time to call Him to account for any thing whatever. For as the potter (he says) of the same lump makes what he pleaseth, and no one forbids it; thus also when God, of the same race of men, punisheth some, and honoureth others, be not thou curious nor meddlesome herein, but worship only, and imitate the clay. And as it followeth the hands of the potter, so do thou also the mind of Him that so ordereth things. For He worketh nothing at random, or mere hazard, though thou be ignorant of the secret of His Wisdom. Yet thou allowest the other of the same lump to make divers things, and findest no fault: but of Him you demand an account of His punishments and honours, and will not allow Him to know who is worthy and who not so; but since the same lump is of the same substance, you assert that there are the same dispositions. And how monstrous this is! And yet not even is it on the potter that the honour and the dishonour of the things made of the lump depends, but upon the use made by those that handle them, so here also it depends on the free choice. Still, as I said before, one must take this illustration to have one bearing only, which is that one should not contravene God, but yield to His incomprehensible Wisdom. For the examples seem[1] to be greater than the subject, and than the things on account of which they are brought forward, so as to draw on[2] the hearer better. Since if they were not greater, and did not mount far above it, he could not attack as he ought, and shame the objectors. However, their ill-timed obstinacy he silenced in this way with becoming superiority. And then he introduces his answer. Now what is the answer?

[1] so 5 Mss. Sav. ought

[2] 6 Mss. ἐναγεῖν

Ver. 22, 23, 24. *What if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath chosen, not of the Jews only, but also of the Gentiles.*

What he means is somewhat as follows. Pharaoh was a vessel of wrath, that is, a man who by his own hard-hearted-

ness had kindled the wrath of God. For after enjoying much long-suffering, he became no better, but remained unimproved. Wherefore he calleth him not only *a vessel of wrath*, but also one *fitted for destruction*. That is, fully fitted indeed, but by his own proper self[s]. For neither had God left out aught of the things likely to recover him, nor did he leave out aught of those that would ruin him, and put him beyond any forgiveness. Yet still, though God knew this, *He endured him with much long-suffering*, being willing to bring him to repentance. For had He not willed this, then He would not have been thus long-suffering. But as he would not use the long-suffering in order to repentance, but fully fitted himself for wrath, He used him for the correction of others, through the punishment inflicted upon him making them better, and in this way setting forth His power. For that it is not God's wish that His power be so made known, but in another way, by His benefits, namely, and kindnesses, He had shewn above in all possible ways. For if Paul does not wish to appear powerful in this way, (*not that we should appear approved*, he says, *but that ye should do that which is honest*,) much less doth God. But after that He had shewn long-suffering, that He might lead to repentance, but he did not repent, He suffered him a long time, that He might display at once His goodness and His Power, even if that man were not minded to gain any thing from this great long-suffering. As then by punishing this man, who continued incorrigible, He shewed His Power, so by having pitied those who had done many sins but repented, He manifested His love toward man. But it does not say, love towards man, but *glory*, to shew that this is especially God's glory, and for this He was above all things earnest. But in saying *which He had afore prepared unto glory*, He does not mean that all is God's doing. Since if this were so, there were nothing to hinder all men from being saved. But he is setting forth again His foreknowledge, and doing away with the difference between the Jews and the Gentiles. And on this topic again he grounds a defence of his statement, which is no small one. For it was not in the case of the

Rom. 9,22-24.

2 Cor. 13, 7.

[s] The Greek word, *κατηρτισμένον*, makes this more obvious.

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Jews only that some men perished, and some were saved, but with the Gentiles also. This was the case. Wherefore also he does not say, all the Gentiles, but *of the Gentiles*, nor, all the Jews, but *of the Jews*. As then Pharaoh became a vessel of wrath by his own lawlessness, so did these become vessels of mercy by their own readiness to obey. For though the more part is of God, still we[1] also have contributed ourselves some little. Whence he does not say either, vessels of well-doing, or vessels of boldness[2], but *vessels of mercy*, to shew that the whole is of God. For the phrase, *it is not of him that willeth, nor of him that runneth*, even if it comes in the course of the objection, still, were it said by Paul, would create no difficulty. Because when he says, *it is not of him that willeth, nor of him that runneth*, he does not deprive us of free-will, but shews that all is not one's own, for that it requires grace from above. For it is binding on us to will, and also to run: but to confide not in our own labours, but in the love of God toward man. And this he has expressed elsewhere. *Yet not I, but the grace of God which was with me.* And he well says, *Which He had afore prepared unto glory.* For since they reproached them with this, that they were saved by grace, and thought to make them ashamed, he far more than sets aside this insinuation. For if the thing brought glory to God, much more to them through whom God was glorified. But observe his forbearance, and unspeakable wisdom. For when he had it in his power to adduce, as an instance of those punished, not Pharaoh, but such of the Jews as had sinned, and so make his discourse much clearer, and shew that where there were the same fathers, and the same sins, some perished and some had mercy shewn them, and persuade them not to be doubtful-minded, even if some of the Gentiles were saved, while the Jews were perishing; that he might not make his discourse irksome: the shewing forth of the punishment he draws from the foreigner, so that he may not be forced to call them *vessels of wrath*. But those that obtained mercy he draws from the people of the Jews. And besides, he also speaks[3] in a sufficient way in God's behalf, because though He knew very well that the nation was fitting itself as a vessel of

[1] Mar. and 5 Mss. they

[2] παῤῥησίας

1 Cor. 15, 10.

[3] 4 Mss. has spoken

destruction, still He contributed all on His part, His patience, His long-suffering, and that not merely long-suffering, but much long-suffering; yet still He was not minded to state it barely against the Jews. Whence then are some vessels of wrath, and some of mercy? Of their own free choice. God, however, being very good, shews the same kindness to both. For it was not those in a state of salvation only to whom He shewed mercy, but also Pharaoh, as far as His part went. For of the same long-suffering, both they and he had the advantage. And if he was not saved, it was quite owing to his own will: since, as for what concerneth God, he had as much done for him as they who were saved. Having then given to the question that answer which was furnished by facts, in order to give his discourse the advantage of other testimony in its favour, he introduces the prophets making the same declarations aforetime. For Hosea, he says, of old put this in writing, as follows: Rom. 9,25-27.

Ver. 25. *I will call them My people, which were not My people; and her beloved, which was not beloved.* Hos. 2, 23.

Here to prevent their saying, that you are deceiving us here with specious reasoning, He calls Osee to witness, who crieth and saith, *I will call them My people, who were not My people.* Who then are the not-people? Plainly, the Gentiles. And who the *not-beloved?* The same again. However, he says, that they shall become at once people, and beloved, and sons of God.

Ver. 26. *For there they shall be called,* he says, *the children of the living God.*

But if they should assert that this was said of those of the Jews who believed, even then the argument stands. For if with those who after so many benefits were hard-hearted and estranged, and had lost their being as a people, so great a change was wrought, what is there to prevent even those who were not estranged after being taken to Him, but were originally aliens, from being called, and, provided they obey, from being counted worthy of the same blessings? Having then done with Hosea, he does not content himself with him only, but also brings Isaiah in after him, sounding in harmony with him.

Ver. 27. *For Esaias,* he says, *crieth concerning Israel.*

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That is, speaks out boldly, and uses no dissimulation. Why then lay a charge against us, when they afore declared the same thing with more than trumpet's loudness? And what does Isaiah cry? *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.*

Is. 10, 22.

Do you see that he too does not say that all are to be saved, but that those that are worthy shall. For I regard not the multitude, he means, nor does a race diffused so far distress me, but those only do I save that yield themselves worthy of it. And he does not mention the *sand of the sea* without a reason, but to remind them of the ancient promise whereof they had made themselves unworthy. Why then are you troubled, as though the promise had failed, when all the Prophets shew that it is not all that are to be saved. Then he mentions the mode of the salvation also. Observe the accuracy of the Prophet, and the judgment of the Apostle, what a testimony he has cited, how exceedingly apposite! For it not only shews us that those to be saved are some and not all, but also adds the way they are to be saved. How then are they to be saved, and how will God count them worthy of the benefit?

Is. 10, 23. LXX.

Ver. 28. *He will finish the work, and cut it short in righteousness*, he says, *because a short work will the Lord make upon the earth.*

What he means then is somewhat of this sort. There is no need of fetching a circuit, and of trouble, and the vexation of the works of the Law, for the salvation is by a very short way. For such is faith, it holds salvation in a few short words. *For if thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved.* Now you see what this, *the Lord shall make a short word*[1] *upon earth*, is. And what is indeed wonderful is, that this short word carries with it not salvation only, but also righteousness.

Rom. 10, 9.

[1] LXX. lit.

Is. 1, 9.

Ver. 29. *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and had been made like unto Gomorrha.*

Here again he shews another thing, that not even those few were saved from their own resources. For they too would have perished, and met with Sodom's fate, that is, they would have had to undergo utter destruction, (for they[2]

[2] of Sodom

were also destroyed root and branch, and left not even the slightest remnant of themselves,) and they too, he means, would have been like these, unless God had used much kindness to them, and had saved them by faith. And this happened also in the case of the visible captivity, the majority having been taken away captive and perished, and some few only being saved. Rom. 9,30.31.

Ver. 30, 31. *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

Here at last is the clearest answer. For since he had used a proof as well from facts (*for they are not all Israel that are of Israel*) as from the case of our forefathers Jacob and Esau, and from the prophets Hosea and Isaiah, he further gives the most decisive answer, after first adding to the perplexity. The points discussed, then, are two; one that the Gentiles attained, and the other that they attained it without following after it, that is, without taking pains about it. And again in the Jews' case also there are two difficulties of the same kind; one that Israel attained not, the other that, though they took pains, they attained not. Whence also his use of words is more emphatical. For he does not say that they had, but that they *attained to righteousness*. For what is especially new and unusual is, that they who followed after it attained not, but they which followed not after it attained. And he seems to be indulging them by saying, *followed after*. But afterwards he strikes the blow home. For since he had a strong answer to give them, he had no fear of making the objection a little harsher. Hence he doth not speak of faith either, and the righteousness ensuing thereon, but shews that before the faith even, on their own ground they were worsted and condemned. For thou, O Jew, he says, hast not found even the righteousness which was by the Law. For thou hast transgressed it, and become liable to the curse. But these that came not through the Law, but by another road, have found a greater righteousness than this, that, namely, which is of faith. And this he had also said before. *For if Abraham was justified* Rom. 4, 2.

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by works, he hath whereof to glory, but not before God: so shewing that the other righteousness was greater than this. Before, then, I said that there were two difficulties, but now they have even become three questions: that the Gentiles found righteousness, and found it without following after it, and found a greater than that of the Law. These same difficulties are again felt in the Jews' case with an opposite view. That Israel did not find, and though he took pains he did not find, and did not find even the less. Having then thrust his hearer into perplexity, he proceeds to give a concise answer, and tells him the cause of all that is said. What then is the cause?

Ver. 32. *Because they sought it not of faith, but as it were of the works of the Law.*

This is the clearest answer in the passage, which if he had said immediately upon starting, he would not have gained so easy a hearing. But since it is after many perplexities, and preparations, and demonstrations that he sets it down, and after using countless preparatory steps, he has at last made it more intelligible, and also more easily admitted. For this he says is the cause of their destruction: *Because it was not by faith, but as it were by the works of the Law*, that they wished to be justified. And he does not say, *by works*, but, *as it were by the works of the Law*, to shew that they had not even this righteousness.

For they stumbled at that stumblingstone;

Ver. 33. *As it is written, Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on Him shall not be ashamed.*

You see again how it is from faith that the boldness comes, and the gift is universal; since it is not of the Jews only that this is said, but of the whole human race. For every one, he would say, whether Jew, or Grecian, or Scythian, or Thracian, or whatsoever else he may be, will, if he believes, enjoy the privilege of great boldness. But the wonder in the Prophet is that he foretells not only that they should believe, but also that they should not believe. For to stumble is to disbelieve. As in the former passage he points out them that perish and them that are saving, where he says, *If the number of the children of Israel be as the*

sand of the sea, the remnant shall be saved. And, *If the Lord of Sabaoth had not left us a seed, we should have been as Sodoma.* And, *He hath called not of the Jews only, but also of the Gentiles;* so here too he implies that some will believe, and some will stumble. But stumbling comes of not taking heed, of gaping after other things. Since then they did give heed to the Law, they stumbled on the stone, *And a stone of stumbling and rock of offence* he calls it from the character and end of those that believe not. ROM. 9, 30. 31.

Is then the language used made plain to you? or does it still want much in clearness? I think indeed that, to those who have been attending, it is easy to get a clear view of it. But if it has slipped any body's memory, you can meet in private, and learn what it was. And this is why I have continued longer upon this explanatory part of the discourse, that I might not be compelled to break off the continuity of the context, and so spoil the clearness of the statements. And for this cause too I will bring my discourse to a conclusion here, without saying any thing to you on the more immediately practical points, as I generally do, lest I should make a fresh indistinctness in your memories by saying so much. It is time now to come to the proper conclusion, by shutting up the discourse with the doxology to the God of all. Let us then both pause, me that am speaking and you that are hearing, and offer up glory to Him. For His is the kingdom, and the power, and the glory, for ever and ever. Amen.

HOMILY XVII.

Rom. x. 1.

Brethren, my heart's desire and prayer to God for them[a] *is, that they might be saved.*

Homil. XVII. He is now going again to rebuke them more vehemently than before. Wherefore he again does away with every suspicion of hatred, and makes a great effort beforehand to correct misapprehension. Do not then, he says, mind words or accusations, but observe that it is not in any hostile spirit that I say this. For it is not likely that the same person should desire their salvation, and not desire it only, but even pray for it, and yet should also hate them, and feel aversion to them. For by his *heart's desire*[1] here he means exceeding great desire. And observe how the prayer he makes is from his soul. For it is not the being freed from punishment only, but that they may also be saved, that he makes so great a point of, and prays for. Nor is it from this only, but also from the sequel that he shews the good will that he hath towards them. For from what is open to him, as far as he can, he forces his way, and is contentious to find out some shadow at least of an excuse for them. And he hath not the power, being overcome by the nature of the facts.

[1] εὐδοκίαν

Ver. 2. *For I bear them record*, says he, *that they have a zeal of God, but not according to knowledge.*

[a] Eng. ver. *Israel*, and so Ms. For the rest of the Homilies of this Epistle, only one Ms. has been collated, viz. that in the Bodleian Library. Some various readings, however, are noticed in the Benedictine edition.

Ought not this then to be a ground for pardoning and not for accusing them? For if it is not of [1] man [b] that they are separated, but through zeal, they deserved to be pitied rather than punished. But observe how adroitly he favours them in the word, and yet shews their unseasonable obstinacy. ROM. 10, 3. 4. [1] διὰ ἄνθρωπον for man.

Ver. 3. *For they being ignorant*, he says, *of God's righteousness.*

Again the word would lead to pardon. But the sequel to stronger accusation, and such as does away with defence of any kind.

And going about, he says, *to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

And these things he says to shew, that it was from a petulancy and love of power [2] that they erred, rather than from ignorance, and that not even this righteousness from the deeds of the Law did they establish. For saying *going about to establish* is what one would do to shew this. And in plain words indeed he has not stated this. (For he has not said, that they fell short of both righteousnesses,) but he has given a hint of it in a very judicious manner, and with the wisdom so peculiar to himself. For if they are still *going about* to establish that, it is very plain that they have not yet established it. If they have not submitted themselves to this, they have fallen short of this also. But he calls it their *own righteousness*, either because the Law was no longer of force, or because it was one of trouble and toil. But this he calls God's righteousness, that from faith, because it comes entirely from the grace from above, and because men are justified in this case, not by labours, but by the gift of God. But they that evermore resisted the Holy Spirit, vexatiously trying to be justified by the Law, came not over to the faith. But as they did not come over to the faith, nor receive the righteousness thereupon ensuing, and were not able to be justified by the Law either, they were thrown out of all resources. [2] Mat. 21, 38. John 12, 19, 42.

Ver. 4. *For Christ is the end of the Law for righteousness to every one that believeth.*

[b] Referring to the expression 'a zeal *of God*.' see 1 Cor. 3, 3. Gr.

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See the judgment of Paul. For as he had spoken of a righteousness, and a righteousness, lest they of the Jews which believed should seem to have the one but be excluded from the other, and to be accused of lawlessness, (for even these there was no less cause[1] to fear about as being still newly come in,) and lest Jews should again expect[2] to achieve it, and should say, Though we have not at present fulfilled it, yet we certainly will fulfil it, see what ground he takes. He shews that there is but one righteousness, and that that has its full issue[c] in this, and that he that hath taken to himself this, the one by faith, hath fulfilled that also. But he that rejects this, falls short as well of that also. For if Christ be *the end of the Law*, he that hath not Christ, even if he seem to have that righteousness, hath it not. But he that hath not Christ, even though he have not fulfilled the Law aright, hath received the whole. For the end of the physician's art is health. As then he that can make whole, even though he hath not the physician's art, hath every thing; but he that knows not how to heal, though he seem to be a follower of the art, comes short of every thing: so is it also in the case of the Law and of faith. He that hath this hath the end of that likewise, but he that is without this is an alien from both. For what was the object of the Law? To make man righteous. But it had not the power, for no one fulfilled it. This then was the end of the Law and to this it looked throughout, and for this all its parts were made, its feasts, and commandments, and sacrifices, and all besides, that man might be justified. But this end Christ gave a fuller accomplishment of through faith. Be not then afraid, he says, as if transgressing the Law in having come over to the faith. For then dost thou transgress it, when for it thou dost not believe Christ. If thou believest in Him, then thou hast fulfilled it also, and much more than it commanded. For thou hast received a much greater righteousness. Next, since this was an assertion, he again brings proof of it from the Scriptures.

[1] Ms. he was no less likely.

[2] Mar. think

[c] Gr. is summed up, ἀνακεφαλαιοῦται. See Irenæus, iii. 31, 32. where he says the creation is 'recapitulated' in Christ. Also iv. 74. 78. v. 1. much to the same purpose, and v. 29. of the recapitulation or consummation of iniquity in Antichrist; the word is the same.

Ver. 5. *Moses*, he says, *describeth the righteousness which is of the Law.* Rom. 10,6-9.

What he means is this. Moses sheweth us the righteousness ensuing from the Law, what sort it is of, and whence. What sort is it then of, and what does it consist in? In fulfilling the commandments. *He*[1] *that doeth these things*, He says, *shall live by*[2] *them.* And there is no other way of becoming righteous in the Law save by fulfilling the whole of it. But this has not been possible for any one, and therefore this righteousness has failed them[3]. But tell us, Paul, of the other righteousness also, that which is of grace. What is that then, and of what does it count in? Hear the words in which he gives a clear sketch of it. For after he had refuted[d] the other, he next goes on to this, and says,

Lev. 18, 5.

[1] R. T. *the man*

[2] or *in*

[3] διαπίπτωκεν

Ver. 6, 7, 8, 9. *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven, (that is, to bring Christ down from above:) or Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.*

To prevent the Jews then from saying, How came they who had not found the lesser righteousness to find the greater? he gives a reason there was no answering, that this way was easier than that. For that requires the fulfilment of all things, (for when thou doest all, then thou shalt live;) but the righteousness which is of faith doth not say this, but what? *If thou confess with thy mouth the Lord Jesus Christ, and believe in thy heart that God hath raised Him from the dead, thou shalt be saved.* Then again that we may not seem to be making it contemptible by shewing it to be easy and cheap[e], observe how he expands his account of it. For he does not

[d] He seems to consider the words quoted from Lev. 18. a sufficient refutation, as the Jews thought to be justified by the Law without fulfilling it. See Rom. 2.

[e] This term is admissible with respect to the method of attainment; but there are two other readings of the passage, one is 'that the easiness may not seem to make it contemptible and cheap.'

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come immediately to the words just given, but what does he say? *The righteousness which is of faith saith on this wise; Say not in thine heart, who shall go up into heaven? (that is, to bring Christ down,) or, who shall descend into the deep? (that is, to bring up Christ again from the dead.)* For as to the virtue manifested in works there is opposed a listlessness, and relaxedness [1], which relaxeth our labours, and it requireth a very wakeful soul not to yield to it: thus, when one is required to believe, there are reasonings which confuse and make havoc of the minds of most men, and it wants a soul of some vigour to shake them thoroughly off. And this is just why he brings the same before one. And as he did in Abraham's case, so he does here also. For having there shewn that he was justified by faith, lest he should seem to have gotten so great a crown by a mere chance, as if it were a thing of no account, to extol the nature of faith, he says, *Who against hope believed in hope, that he might become the father of many nations. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform:* so he shewed that there is need of vigour, and a lofty soul, that takes in things beyond expectation, and stumbles not at appearances. This then he does here also, and shews that it requires a wise mind, and a spirit heavenly [2] and great. And he does not say merely, *Say not*, but, *Say not in thine heart*, that is, do not so much as think of doubting and saying with thyself, And how can this be? You see that this is a chief characteristic of faith, to leave all the consequences [f] of this lower world, and so to seek for that which is above nature, and to cast out the feebleness of calculation, and so to accept every thing from the Power of God. The Jews however did not merely assert this, but that it was not possible to be justified by faith. But himself turns even [g] what had taken place to another account,

[1] Ms.om. relaxedness.

Rom. 4, 18.

[2] Gr. heaven-reaching

[f] τῶσαν ἀκολουθίαν, i. e. the common order of cause and effect.

[g] Sav. αὐτὸ, which Ms. omits twice, the sense remaining the same.

that having shewn the thing to be so great, that even after it had taken place it required faith, he might seem with good reason to bestow a crown on these: and he uses the words which are found in the Old Testament, being always at pains to keep quite clear of the charges, of love of novelties, and of opposition to it. For this, which he here says of faith, Moses says of the commandment[h] itself, so shewing that they had enjoyed at[i] God's hand a great benefit. For there is no need to say, he means, that one must go up to heaven, or cross a great sea, and then receive the commandments, but things so great and grand hath God made of easy access to us. And what meaneth the phrase, *The Word is nigh thee?* That is, It is easy. *For in thy mind and in thy tongue* is thy salvation. There is no long journey to go, no seas to sail over, no mountains to pass, to get saved. But if you be not minded to cross so much as the threshold, you may even while you sit at home be saved. *For in thy mouth and in thy heart* is the source of salvation. And then on another score also he makes the word of faith easy, and says, that *God raised Him from the dead.* For just reflect upon the worthiness of the Worker, and you will no longer see any difficulty in the thing. That He is Lord then, is plain from the resurrection. And this he said at the beginning even of the Epistle. *Which was declared to be the Son of God with power . . . . by the resurrection from the dead.* But that the resurrection is easy too, has been shewn even to those who are very unbelieving, from the might of the Worker of it. Since then the righteousness is greater, and light and easy to receive, is it not a sign of the utmost contentiousness to leave what is light and easy, and set about impossibilities? For they could not say that it was a thing they declined as burdensome. See then how he deprives them of all excuse. For what do they deserve to have said in their defence, who choose what is burdensome[1] and impracticable, and pass by what is light, and able to save them, and to give them those things which the Law could not give? All this can come

Rom. 10, 6-9.

Rom. 1, 4.

[1] φορτικὸν

[h] St. Aug. Quæst. in Deut. l. v. 9. 53. discusses this passage and its application, and considers it to refer to the *spiritual* meaning of the Law.

[i] Sav. conj. Ben. fm. Mss. and Bodl. παρὰ for περὶ.

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[1] ἐπαχθής

Ver. 11—13. *For the Scripture saith,* he proceeds, *Whosoever believeth on Him, shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the Name of the Lord shall be saved.*

You see how he produces testimonies, whether to the faith, or to the confession of it. For the words, *Every one that believeth,* point out the faith. But the words, *Whosoever shall call upon,* set forth confession. Then again to proclaim the universality of the grace, and to lay their boasting low, what he had before demonstrated at length, he here briefly recalls to their memory, shewing again that there is no difference between the Jew and the uncircumcised. *For there is,* he says, *no difference between the Jew and the Greek.* And what he had said about the Father, when he was arguing these[2] points, that he says here too about the Son[3]. For as before he said in asserting this, *Is He the God of the Jews only? Is He not of the Gentiles also? Yes, of the Gentiles also: seeing* it is *one God.* So he says here also, *For the same Lord over all is rich unto all* (*and upon all*[4]) *that call upon Him.* You see how he sets Him forth as exceedingly desiring our salvation, since He even reckons this to be riches to Himself; so that they are not even now to despair, or fancy that, provided they would repent, they were unpardonable. For He who considereth it as riches[k] to Himself to save us, ceaseth not to be rich. Since even this is riches, the fact of the gift being shed forth unto all. For[5] since what distresseth Him the most was, that they, who

[2] Ms. pl.

[3] Mar. and Ms. Rom. 3, 29.

[4] Ins. from Rom. 3, 22.

[5] So Ben. from Mss.

[k] Hooker. v. 23. 'The higher any cause is, the more it coveteth to impart virtue unto things beneath it.'

were in the enjoyment of a prerogative over the whole world, should now by the faith be degraded from these thrones, and be no whit better off than others, he [1] brings the Prophets in constantly as foretelling, that they would have equal honour with them. *For whosoever*, he says, *believeth on* Him *shall not be ashamed;* and, *Whosoever shall call upon the Name of the Lord shall be saved.* And the *whosoever* is put in all cases, that they might not say aught in reply. But there is nothing worse than vain-glory. For it was this, this most especially, which proved their ruin. Whence Christ also said to them, *How can ye believe, which receive glory one of another, and seek not the glory which cometh of God only?* This, with ruin, exposes men also to much ridicule; and before the punishment in the other world, involves them in ills unnumbered in this. And if it seem good, that you may learn this clearly [1], leaving for the present the heavens which that puts us out of, and the hell which it thrusts us into, let us investigate the whole matter as here before us. What then can be more wasteful than this? what more disgraceful, or more offensive? For that this disorder is a wasteful one is plain from the people who spend to no purpose whatsoever on theatres, horse-races, and other such irrelevant expenditures: from those that build the fine and expensive houses, and fit up every thing in a useless style of extravagance, on which I must not enter in this discourse. But that a person diseased in this way must needs be extravagant, and expensive, and rapacious, and covetous, any body can see. For that he may have food to give the brute, he thrusteth his hand into the substance of others. And why do I talk of substance? It is not money only but souls also that this fire devoureth, and it worketh not death here only, but also hereafter. For vanity is the mother of hell, and greatly kindleth that fire, and the venomous worm. One may see that it hath power even over the dead. And what can be worse than this? For the other passions are put an end to by death, but this even after death shews its force, and strives to display its nature even in the dead corpse. For when men give orders on their death-bed to raise to them fine monuments, which

Rom. 10,11-13

Is. 28, 16. Joel 2, 32.

John 5, 44.

[1] Ms. σαφῶς

[1] Sav. 'and.' Ben. fm. Mss and ours, omit the word, as the sense requires.

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will waste all their substance, and take pains to lay out beforehand a vast extravagance in their funeral, and in their lifetime insult the poor that come to them for a penny and a single loaf, but when they are dead give a rich banquet to the worm, why seek any more exorbitant thraldom to the disease? From this mischief also irregular loves are conceived. For there are many whom it is not the beauty of the appearance, nor the desire of lying with her, but the wish to boast that 'I have made conquest of such an one,' hath even drawn into adultery. And why need I mention the other mischiefs that spring of this? For I had rather be long[1] the slave of a thousand savages, than of vanity once. For even they do not put such commands upon their captives, as this vice lays upon its votaries. Because it says, Be thou every one's slave, be he nobler or be he lower than thyself. Despise thy soul, neglect virtue, laugh at freedom, immolate thy salvation, and if thou doest any good thing, do it not to please God, but to display it to the many, that for these things thou mayest even lose thy crown. And if thou give alms, or if thou fast, undergo the pains, but take care to lose the gain. What can be more cruel than these commands? Hence grudging beareth sway, hence haughtiness, hence covetousness, the mother of evils. For the swarm of domestics, and the black servants liveried in gold, and the hangers on, and the flatterers, and the silver-tinselled chariots, and the other absurdities greater than these, are not had for any pleasure's sake or necessity, but for mere vanity. Yes, one will say, but that this affliction is an evil, any body can see: but how we are to keep quite clear of it, this is what you should tell us. Well then, if you thoroughly persuade yourself that this disorder is a baneful one, you will have made a very good beginning towards correcting it. For when a man is sick, he speedily sends for the physician, if he be first made acquainted with the fact that he is sick. But if thou seekest for another way besides to escape from hence, look to God continually, and be content with glory from Him; and if thou find the passion tickling thee, and stirring thee to tell thy well doings to thy fellow-servants, bethink thyself next, that after telling them thou gainest nothing. Quench the absurd desire, and say to thy soul, Lo, thou hast been so

[1] Ms. [illegible]

long big with thy own well-doings to tell them, and thou hast not had the courage to keep them to thyself, but hast blabbed them out to all. What good then hast thou gotten from this? None at all, but loss to the utmost, and a voidance of all that had been gathered together with much labour. And after[1] this, consider another thing also, which is, that most men's opinion is perverted, and not perverted only, but that it withers away so soon. For supposing they do admire you for the time, when the occasion has gone by they will have forgotten it all, and have taken away from thee the crown God had given, and have been unable to secure to thee that from themselves. And yet if this were abiding, it were a most desirable thing to exchange that for this. But when even this hath gone, what defence shall we be able to make for betraying the abiding one for the sake of the unabiding one, for losing such blessings for the sake of credit with a few? And indeed even if they who praise were numerous, even for this[2] they were to be pitied, and the more so the more numerous those who do it. But if thou art surprised at what I have said, hear Christ giving His sentence in this way, *Wo unto you, when all men speak well of you.* And so indeed it should seem. For if in every art you look to the workmen[3] in it to be judges of it, how come you to trust the proving of virtue to the many, and not most of all to Him who knoweth it[4] more surely than any, and is best able to applaud and to crown it. This saying then, let us inscribe both on our walls and our doors and our mind, and let us keep constantly saying to ourselves, *Wo unto us, when all men speak well of us.* For even they that so speak slander one afterward as a vain person, and fond of honour, and covetous of their good word. But God doeth not so. But when He seeth thee coveting the glory that cometh of Him, then He will praise thee most, and respect[5] thee, and proclaim thee conqueror. Not so man; for when He finds thee slavish instead of free, by gratifying thee often by bare words with false praise, he snatches from thee thy true meed, and makes thee more of a menial than a purchased slave. For those last men get to obey them after their orders, but thou even without orders makest thyself a slave. For thou dost not even wait to hear something from them, but if thou merely knowest wherein

Rom. 10,11-13

[1] Mar. beside

[2] Sav. conj. and Ms. οὕτω

Luke 6, 26.

[3] δημιουργούς

[4] Ms. αὐτήν

[5] θαυμάσεται om. in Ms.

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thou mayest gratify them, even without their command thou doest all. What hell then should we not deserve, for giving the wicked pleasure, and courting their service before they give orders, while we will not hearken to God, even when He every day commands and exhorts us. And yet if thou art covetous of glory and praise, avoid the praise that cometh of men, and then thou wilt attain to glory. Turn aside from fair speeches, and then thou wilt obtain praises both from God and from men. For there is no one we are used to give so much glory to, as the man who looks down upon glory, or to praise and respect so much as the man who thinks scorn of getting respected and praised. And if we do so, much more will the God of the universe. And when He glorifieth thee and praiseth thee, what man can be more justly pronounced blessed? For there is not a greater difference between glory and disgrace, than between the glory from above and that of men. Or rather, there is a much greater, aye an infinite difference. For if this, even when it does not get put beside any other, is but a base and uncomely one, when we come to scrutinize it by the other's side, just consider how great its baseness will be found to be? For as a prostitute stands at her place[m], and lets herself out to any one, so are they that be slaves of vanity. Or rather, these be more base than she. For that sort of women do in many instances treat those enamoured of them with scorn. But you prostitute yourself to every body, whether runaway slaves, or thieves, or cut-purses, (for it is of these and such as these that the play-houses that applaud you consist,) and those whom as individuals you hold to be nothing worth, when in a body, you honour more than your own salvation, and shew yourself less worthy of honour than any of them. For how can you be else than less worthy, when you stand in need of their[1] good word, and fancy that you have not enough by yourself, unless you receive the glory that cometh of others? Do you not perceive, pray, beside what I have said, that as you are an object of notice, and known to every body, if you should commit a fault, you will have accusers unnumbered? But if unknown, you will remain in security? Yes,

[1] Mar. and Ms. others'

[m] Vide ad J. Polluc. vii. 201.

a man may say, but then if I do well I shall have admirers unnumbered. Now the fearful thing is, that it is not only when you sin, but even when you do aright, that the disorder of vanity does you mischief, in the former case subverting thousands, in the present bereaving thee entirely of thy reward. It is then a sad thing, and replete with disgrace of every kind, to be in love with glory even in civil matters. But when even in spiritual you are in the same plight, what excuse is there left remaining for you, when you are not minded to yield God even as much honour as you have yourself from your servants? For even the slave *looketh to the eyes of his master*, and the hireling to his employer, who is to pay him wages, and the disciple to his master. But you do just the contrary. Having left the God that hired thee, even thy Master, thou lookest to thy fellow-servants; and this knowing that God remembers thy well-doings even after this life, but man only for the present. And when thou hast spectators assembled in Heaven, thou art gathering together spectators upon earth. And where the wrestler struggles, there he would be honoured; but thou, while thy wrestling is above, art anxious to gain thee a crown below. And what can be worse than madness like this? But let us look, if it seem proper, at the crowns also. For one is formed by haughtiness, and a second by grudging against another, and a third by dissimulation and flattery, another again by wealth, and another by servile obsequiousness. And like as children at their childish play put crowns of grass upon one another, and many a time laugh at him that is crowned behind his back; thus now also they that pass their praises upon thee, many a time joke by themselves at their putting the grass upon us. And would it were grass only! But now the crown is laden with much mischief, and ruins all our well-doings. Taking then the vileness of it into consideration, flee from the damage entailed. For how many would you have to praise you? A hundred? or twice, or thrice, or four times as many? Or rather, if you please, put them at ten times or twenty times as many, and let there be two or four thousands, or if you will even ten thousand to applaud you. Still these be no better than so many daws cawing from above. Or rather taking the assemblage of the

Rom. 10,11-13

Ps. 123, 2.

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angels into consideration, these will seem more vile than even worms, and their good word of not so much solidity as a cob-web, or a smoke, or a dream. Hear then how Paul, who saw through these things thoroughly, is so far from seeking after them, that he even deprecates them, in the words, *But God forbid that I should glory, save in the cross of Christ.* This glory then be thou also emulous of, that thou mayest not provoke the Master, because in so doing thou art insulting God, and not thyself alone. For if thou even wert a painter, and hadst some pupil, and he were to omit shewing thee his practice of the art, but set forth[1] his painting publicly just to any body that chanced to observe it[n], thou wouldest not take it quietly. But if this even with fellow-servants were an insult, how much more with the Master! But if you have a mind to learn on other grounds to feel scorn for the thing, be of a lofty mind, laugh at appearances, increase thy love of real glory, be filled with a spiritual temper, say to thy soul as Paul did, *Knowest thou not that we shall judge the angels?* and having by this roused it up, go on to rebuke it, and say, Thou that judgest the angels, wilt thou let thyself be judge of off-scourings, and be praised with dancers, and mimics, and gladiators, and horse-drivers? For these men do follow after applauses of this sort. But do thou poise thy wing high above the din of these, and emulate that citizen of the wilderness, John, and learn how he was above regarding the multitude, and did not turn him to look at flatterers, but when he saw all the dwellers in Palestine poured forth about him, and wondering, and astonished at him, he was not puffed up with such honour as this, but rose up against them, and discoursing to his great concourse as if to one youth, he thus rebuked them, and said, *Ye serpents, ye generation of vipers!* Yet it was for him that they had run together, and left the cities, in order to see that holy personage, and still none of these things unnerved him. For he was far above glory, and free from all vanity. So also Stephen, when he saw the same people again, not honouring him, but mad upon him, and gnashing their teeth, being lifted above their wrath, said, *Ye stiff-necked and uncircumcised in heart.* Thus also

Gal. 6, 14.

1 Ms. προυτίθει

1 Cor. 6, 3.

Matt. 3, 7.

Acts 7, 51.

[n] So Sav. in mar. 'to pass by.' Ms. 'to be there,' παρεῖσι

Elias, when those armies were present, and the king, and all the people, said, *How long halt ye upon both your hips?* But we flatter all, court all, with this servile obsequiousness buying their honour. Wherefore all things are turned upside down, and we have fallen from[o] this grace, and the business of Christianity is treacherously given up, and every thing neglected for the opinion of the generality. Let us then banish this passion, and then we shall have a right notion of liberty, and of the haven, and the calm. For the vain man is ever like persons in a storm, trembling, and fearing, and serving a thousand masters. But he that is clear of this thraldom, is like men in havens, enjoying a liberty untainted. Not so that person, but as many acquaintances as he has, so many masters has he, and he is forced to be a slave to all of them. How then are we to get free from this hard bondage? It is by growing enamoured of another glory, which is really glory. For as with those that are enamoured of persons, the sight of some handsomer one doth by its being seen take them off from the first; so with those that court the glory which cometh from us men, the glory from heaven, if it gleameth on them, has power to lead them off from this. Let us then look to this, and become thoroughly acquainted with it, that by feeling admiration of its beauty, we may shun the hideousness of the other, and have the benefit of much pleasure by enjoying this continually. Which may we all attain to by the grace and love toward man, &c.

Rom. 10,11-13 / 1 Kings 18, 21. LXX. (true sense of *halt*)

[o] ἐξιστάμεθα καὶ added after χάριτος in Ms. Bodl. and in Ben. fm. Mss.

HOMILY XVIII.

Rom. x. 14, 15.

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent.

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Here again he takes from them all excuse. For since He had said, *I bear them record that they have a zeal of God, but not according to knowledge*, and that *being ignorant of God's righteousness, they submitted not themselves* to it: he next shews, that for this ignorance itself they were punishable before God. This he does not say indeed so, but he makes it good by carrying on his discourse in the way of question, and so convicting them more clearly, by framing the whole passage out of objections and answers. But consider. Above, he means, the Prophet says, *Whosoever shall call upon the Name of the Lord shall be saved.* Now somebody might say perhaps, *But how could they call upon Him whom they had not believed?* Then there is a question from him after the objection; And why did they not believe? Then an objection again. A person certainly may say, and *how could they believe*, since they had not heard? Yet hear they did, he re-implies. Then another objection again. *And how could they hear without a preacher?* Then an answer again. Yet preach they did, and there were many sent forth for this very purpose. And whence does it appear

that these are those persons sent? Then he brings the prophet in next, who says, *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!* You see how by the kind of preaching he points out the preachers. For there was nothing else that these men went about telling every where, but those unspeakable good things, and the peace made by God with men. And so by disbelieving, it is not we, he implies, whom you disbelieve, but Isaiah the prophet, who spake many years ago, that we were to be sent, and to preach, and to say what we do say. If the being saved, then, came of calling upon Him, and calling upon Him from believing, and believing from hearing, and hearing from preaching, and preaching from being sent, and if they were sent, and did preach, and the prophet went round with them to point them out, and proclaim them, and say that these were they whom they shewed of so many ages ago, whose feet even they praised because of the matter of their preaching; then it is quite clear that the not believing was their own fault only. And that because God's part had been fulfilled completely. Rom. 10,16.17 Is. 52,7.

Ver. 16, 17. *But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God.* Is. 53,1.

Since they pressed him with another objection again to this effect, that if these were the persons sent upon the mission by God, all ought to have hearkened to them: observe St. Paul's judgment, and see how he shews that this very thing which made the confusion, did in fact do away with confusion and embarrassment. What offends you, O Jew, he would say, after so great and abundant evidence, and demonstration of the points? that all did not submit to the Gospel? Why this very thing, when taken along with the others, is of force to certify thee of the truth of my statements, even in that some do not believe. For this too the prophet foretold. Notice his unspeakable wisdom too; how he shews more than they were looking for, or expected him to have to say in reply. For what is it that you say? he means. Is it that all have not believed the Gospel? Well! Isaiah foretold this too from of old. Or rather, not this only, but even much more than this. For

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the complaint you make is, Why did not all believe? But Isaiah goes further than this. For what is it he says? *Lord, who hath believed our report?* Then since he had ridden himself of this embarrassment by making the Prophet a bulwark against them, he again keeps to the line he was before upon. For as he had said that they must call upon Him, but that they who call must believe, and they who believe must hear first, but they who are to hear must have preachers, and the preachers be sent, and as he had shewn that they were sent, and had preached; as he is going to bring in another objection again, taking occasion first of another quotation from the Prophet, by which he had met the objection a little back, he thus interweaves it, and connects it with what went before. For since he had produced the Prophet as saying, *Lord, who hath believed our report*[1]? he happily seizes on the quotation, as proving what he says, *So then faith cometh by hearing*[2]. And this he makes not a mere naked statement. But as the Jews were for ever seeking a sign, and the sight of the Resurrection, and were gaping after the thing much; he says, Yet the Prophet promised no such thing, but[a] that it was by hearing that we were to believe. Hence he makes this good first, and says, *so then faith cometh by hearing.* And then since this seemed a mean thing to say, see how he elevates it. For he says, I was not speaking of mere hearing[3], nor of the need of hearing men's words and believing them, but I mean a great sort of hearing. For the hearing is by the word of God. They were not speaking their own, but they were telling what they learnt from God. And this is a higher thing than miracles. For we are equally bound to believe and to obey God, whether speaking or working miracles[b]. Since both works and miracles come of His words. For both the heaven and every thing else was established in this way. After shewing then that we ought to believe the prophets, who always speak God's words, and not to look after any thing more, he proceeds next to the objection I mentioned, and says,

[1] ἀκοῇ

[2] ἀκοῆς

[3] Ms. ἀκοὴν

Ps. 33, 6—8.

[a] From the marginal reading, to which Ms. adds ἀλλὰ, and so completes the sense.

[b] Ms. The believing and obeying God equally when He speaks and when He works wonders.

Ver. 18. *But I say, Have they not heard?* ROM. 10,18.19

What, he means, if the preachers were sent, and did preach what they were bid, and these did not hear? Then comes a most perfect reply to the objection.

Yes, verily, their sound went into all the earth, and their words unto the ends of the world c.

What do you say? he means. They have not heard. Why the whole world, and the ends of the earth, have heard. And have you, amongst whom the heralds abode such a long time, and of whose land they were, not heard? Now can this ever be? Sure if the ends of the world heard, much more must you. Then again another objection.

Ver. 19. *But I say, Did not Israel know?*

For what if they heard, but did not know what was said, nor understand that these were the persons sent? Are they not to be forgiven for this ignorance? By no means. For Esaias had described their character in the words, *How beautiful are* Is. 52,7. *the feet of them that preach the Gospel of peace.* And before him, the lawgiver himself also. Hence he proceeds,

First Moses saith, I will provoke you to jealousy by them Deut. 32, 21. *that are no people, and by a foolish nation I will anger you.*

And so they ought even from him to have been able to distinguish the preachers, not from the fact of these disbelieving only, not from the fact of their preaching peace, not from the fact of their bringing the glad tidings of good things, not from the word being sown in every part of the world, but from the very fact of their seeing their inferiors, those of the Gentiles, in greater honour. For what they had never heard, nor their forefathers, that wisdom did these [1] ἐφιλοσόφουν on a sudden embrace. And this was a mark of such intense honour, as should gall them, and lead them to jealousy, and to recollection of the prophecy of Moses, which said, *I will provoke you to jealousy by them that are no people.* For it

c Ps. xix. 4. (V. and LXX. xviii.) The mystical interpretation of this Psalm here indicated, is acknowledged by the Church in using it on Christmas day. An ancient Latin hymn has this paraphrase on a part of it:

From Chastity, His Palace bright,
Forth came the Bridegroom decked with light,
Giant! God and Man in one!
Glad His glorious race to run.
From the Eternal Father sent
Back to Him His circuit bent,
Down to hell His path descends,
At the throne of God it ends.

Origen on this passage, (t. iv. p. 627,) and St. Aug. on the Psalm, enlarge upon its Christian interpretation.

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was not the greatness of the honour alone that was enough to throw them upon jealousy, but the fact too that a nation had come to enjoy these things which was of so little account that it could hardly be considered a nation at all. *For I will provoke you to jealousy*, he says, *by them which are no nation, and by a foolish nation will I anger you.* For what more foolish than the Greeks[1]? or what of less account? See how by every means God had given from of old indications and clear signs of these times, in order to remove their blindness. For it was not any little corner in which the thing was done, but in land, and in sea, and in every quarter of the globe. And they saw those in the enjoyment of countless blessings now, who had formerly been objects of their contempt. One should consider then that this is that people of which Moses said, *I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.* Was it Moses only then that said this? No, for Isaiah also after Him saith so. And this is why Paul said, *First Moses*, to shew that a second will come who says the same things in a clearer and plainer way. As then he says above, that Esaias crieth, so too here.

[1] Heathens, see p. 84, 93.

Ver. 20. *But Esaias is very bold, and saith.*

Now what he means is something of this kind. He put a violence on himself, and was ambitious to speak, not some thing veiled over, but to set the things even naked before your eyes, and choosing rather to run[2] into dangers from being plain spoken, than by looking to his own safety, to leave you any shelter for your impenetrableness; although it was not the manner of prophecy to say this so clearly; but still to stop your mouths most completely, he tells the whole beforehand clearly and distinctly. The whole! what whole? Why your being cast out, and also their being brought in; speaking as follows, *I was found of them that sought Me not, I was made manifest of them that asked not after Me.* Who then are they that sought not? who they that asked not after Him? Clearly not the Jews, but they of the Gentiles, who hitherto had not known Him. As then Moses gave their characteristic mark in the words, *no people* and *a foolish nation*, so here also he takes the same ground to point them out from, viz. their extreme ignorance. And

[2] Origen in loc.

Is. 65, 1.

this was a very great blame to attach to the Jews, that they who sought Him not found Him, and they who sought Him lost Him. Rom. 10, 21.

Ver. 21. *But unto Israel He saith, All the day long have I stretched forth My hands unto a disobedient and gainsaying people.* Is. 65, 2.

Observe now that difficulty, which so many make a subject of question, is discovered laid up from of old in the words of the Prophet, and with a clear solution to it too. And what is this? You heard Paul say before. *What shall we say then? That the Gentiles which followed not after righteousness have attained unto righteousness. But Israel which followed after the law of righteousness hath not attained to the law of righteousness.* This Esaias also says here. For to say, *I was found of them that sought me not, I was made manifest unto them which asked not after me,* is the same with saying, *that the Gentiles which followed not after righteousness have attained unto righteousness.* Then to shew that what was happening was not of God's grace only, but also of the temper of those who came to Him, as also the casting off of the others came of the disputatiousness of those who disobeyed, hear what He proceeds with. But to Israel He saith, *All the day long have I stretched forth my hands to a disobedient and gainsaying people;* here meaning by the day the whole period of the former dispensation. But the stretching out of the hands, means calling and drawing[d] them to Him, and inviting them. Then to shew that the fault was all their own, he says to a disobedient and gainsaying people. You see what a great charge this is against them! For they did not obey Him even when He invited them, but they gainsaid Him, and that when they saw Him doing so, not once or twice or thrice, but the whole period. But others who had never known Him, had the power to draw Him to them. Not that, he says, they had the power to do it, but to take away lofty imaginings even from those of the Gentiles, and to shew that it was His grace that wrought the whole, He says, *I* was made manifest, and *I* was found. It may be

[d] This of course does not exclude the other interpretation of J. Martyr. Apol. i. 35. Tryph. 97. and others. See, on the contrary, St. John 12, 32. also S. Cyr. Hier. Cat. xiii. 27. and note, Tr. p. 157.

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said, Were they then void of every thing? By no means, for the taking of the things found, and the getting a knowledge of what was manifested to them, was what they contributed themselves[e]. Then to prevent these saying, But why was He not made manifest to us also? he sets down what is more than this, that I not only was made manifest, but I even continued with My hands stretched out, inviting them, and displaying all the concern of an affectionate father, and a mother that is set on her child. See how he has brought us a most lucid answer to all the difficulties before raised, by shewing that it was from their own temper that ruin had befallen them, and that they are wholly undeserving of pardon. For though they had both heard and understood what was said, still not even then were they minded to come to Him. And what is far more, He did not cause them to hear these things and to understand them only, but a thing which hath more force to rouse them up and draw them to Him, when they were disobedient and gainsaying, He added to the others. Now what is this? It is His exasperating them, and making them jealous. For ye know the domineering might of the passion, and how great the power is which jealousy is naturally possessed of for bringing all disputatiousness to an end, and rousing those who have grown remiss. And why need one say this of man, when in brutes without reason, and children before they are of full age, the power it shews is so great. For a child often will not submit to its father when it is called, but continues obstinate. But when another child has notice taken of it, then it even though not called comes to its father's bosom, and what calling could not do, provoking to jealousy will. This then God also did. For He not only called and stretched out His hands, but stirred up in them the feeling of jealousy also, by bringing those far inferior to them (a thing which makes men excessively jealous) not into their good things, but (what was a much stronger step, and makes the feeling even more domineering,) into much greater good things, and of greater necessity than theirs, and such as they had never even fancied in a dream. But still they did not submit. What pardon then do they

[e] As in Cornelius' case. See p. 97. and context.

deserve who exhibit such excessive obstinacy? None. Yet this he does not say, but leaves it to the consciences of his hearers, to gather it from the conclusion of what he had stated, and again also confirms it by what he goes on to in his usual wisdom. And this he did also above[1], by introducing objections both in the case of the Law, and of the people, which presented an accusation beyond the true one; and then in the answer, which was to overthrow this, yielding as much as he pleased, and as the case allowed, so as to make what he was saying not unwelcome. And this he doth here, writing as follows: Rom. 11, 1.

[1] ἐν τοῖς ἐμπ. Ms. as Sav. conj.

[2] see on Rom. 7, 7. p. 192, 3.

Chap. xi. ver. 1. *I say then, Hath God cast away His people whom He foreknew? God forbid.*

And he introduces the form a person would use in doubt, as though taking occasion from what had been said, and after making this alarming statement, by the denial of it he causes the sequel to be allowed with readiness; and what by all the former arguments he had been labouring to shew, that he makes good here also. What then is this? That even if there be but a few saved, the promise yet stands good. This is why he does not merely say *people*, but *people which he foreknew*. Then proceeding with proof that the *people* were not cast off, *For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

I, he says, the instructor, the preacher. Now since this seemed contrary to what was said before in the words, *Who hath believed our report?* and, *all the day long have I stretched forth My hands*[3] *to a disobedient and gainsaying people;* and, *I will provoke you to jealousy by them which are no people;* he was not satisfied with the deprecation, nor with having said, *God forbid*, but makes it good by taking it up again and saying, *God hath not cast away His people.* But this is not a confirmation, men may say, but an assertion. Observe then the confirmation, both the first, and that which follows it. For the first is that he was himself of that race. But He would not, if on the point of casting them off, have chosen from them him to whom He entrusted all the preaching, and the affairs of the world, and all mysteries, and the whole economy. This then is one proof, but the next, after it, is his saying, that *people whom He foreknew*, that is, who

[3] so Ms. and Ben.

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He knew clearly were suited to it, and would receive the faith. For three, four, even ten thousand were believers from among them. And so to prevent any from saying, Art thou the people, then? And because thou hast been called, hath the nation been called? he proceeds.

Ver. 2. *He hath not cast off His people, whom He foreknew.*

As though he said I have with me three, five, or ten thousand. What then? has the people come to be three, five, or ten thousand? that seed that compared with the stars of heaven for multitude, or the sand of the sea? Is this the way you deceive us and put a cheat upon us, by making the whole people thyself and the very[1] few that are with thee, and didst[2] thou inflate us with idle hopes, and say that the promise has been fulfilled, when all are perishing, and the salvation comes down to a few? This is all bombast and vanity! we cannot away with such sophistry as this! Now that they may not say this, see how in the sequel he proceeds to the answer, not giving the objection indeed, but before it grounding the answer to it upon ancient history. What then is the answer?

[1] Mar. and Ms.
[2] Mar. and Ms. so Ben.

Ver. 2—5. *Wot ye not*, he says, *what the Scripture saith of Elias? how he*[3] *maketh intercession to God against Israel,* [saying,] *Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also, there is a remnant according to the election of grace.*

[3] so Ms. Sav. *who*

What he means is nearly this. *God hath not cast off His people.* For had He done so, He would have admitted none of them. But if He did admit some, He hath not cast them off. Still it is said, if He had not cast off, He would have admitted all. This does not follow: since in Elijah's time the part to be saved had come down to *seven thousand:* and now also there are probably many that believe. But if you do not know who they are, this is no wonder, for that prophet, who was so great and good a man, did not know. But God ordered things for Himself when even the prophet knew them not. But consider his judgment. Now in

proving what was before him, he covertly augments the charge against them. For this is why he gave the whole passage, that he might parade before them their untowardness, and shew that they had been so from of old. For if he had not wished this, but had directed his whole attention to prove that the people lay in the few, he would have said that even in Elijah's time, *seven thousand were left.* But now he reads to them the passage further back, as having been throughout at pains to shew that it was no strange thing that they did with Christ, and the Apostles, but their habitual practice. For to prevent their saying that it was as a deceiver we put Christ to death, and as impostors that we persecute the Apostles, he brings forward the text which says, *Lord, they have killed Thy prophets, and digged down Thine altars.* Then in order not to make his discourse galling to them, he attaches another reason to the bringing forward of the text. For he quotes it not as if it was on purpose to accuse them, but as if intent upon shewing some other things. And he leaves them without any excuse even by what had before been done. For observe how strong the accusation is even from the person speaking. For it is neither Paul, nor Peter, nor James, nor John, but one whom they held in great estimation, the chief of the Prophets, the friend of God, a man who had been so very zealous[f] in their behalf as even to be given up to hunger for them, who even to this day hath never died. What then doth this man say? *Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life.* What could be more brutal cruelty than this? For when they should have besought pardon for the offences they had already committed, they were minded even to kill him. And all these things put them quite beyond pardon. For it was not during the prevalence of the famine, but when the season was favourable, and their shame was done away, and the devils[1] had been put to shame, and the power of God had been shewn, and the king had bowed beneath it, that they committed these audacities, passing from murder to murder, and making away with their teachers, and such as would

Rom. 11, 2-5.

1 Kings 19, 14.

[1] i.e. false gods

[f] Referring to his words, 1 Kings xix. 14. and to his sharing in the famine. xvii. 13.

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bring them to a better mind. What then could they have to say to this? Were they too deceivers? Did they not know whence they were either? But they distressed you. Yes, but they also told you goodly things. But what of the altars? the altars too did not surely distress you? Did they too exasperate you? See of what obstinacy, of what insolence they were ever yielding proofs! This is why in another passage too Paul says, when writing to the Thessalonians,

1 Thess. 2, 14. *Ye also have suffered like things of your own countrymen, even as they have of the Jews, who both killed the Lord, and their own prophets, and have persecuted us, and please not God, and are contrary to all men;* which is what he says here too, that they both digged down the altars, and killed the prophets. *But what saith the answer of God unto him?*

1 Kings 19, 18. *I have reserved to Myself seven thousand men who have not bowed the knee to the image of Baal.* And what has this to do with the present subject? some may say. It hath a great deal to do with the present subject. For he shews here that it is the worthy that God useth to save, even if the promise be[1] made to the whole nation. And this he pointed out above when he said, *Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.* And, *except the Lord of Sabaoth had left us a seed, we should have become as Sodoma.* And he points it out from this passage also. Wherefore he proceeds to say, *Even so then at this present time also, there is a remnant according to the election of grace.* Observe that each word maintains its own rank, shewing at once God's grace, and the obedient temper of them that receive salvation. For by saying *election*, he shewed the approval of them, but by saying *grace*, he shewed the gift of God.

[1] Mss. κἂν ᾖ

Rom. 9, 27.

Ver. 6. *And if by grace, then it is no more of works, otherwise grace is no more grace: but if it be of works, then is it no more grace, otherwise work is no more work.*

He again springs upon the disputatiousness of the Jews, in what has just been quoted; and on this point he opposes it, and from it bereaves them of excuse. For you cannot, he means, so much as say, that the Prophets called indeed, and God invited, and the state of things cried aloud, and the provoking to jealousy was enough to draw us to Him,

but what was enjoined was grievous, and this is why we could not become proselytes, since we had a display of works demanded of us, and laborious well-doings. For you cannot even say this. For how should God have demanded this of you, when this would just throw His grace into the shade. And this he said out of a wish to shew that He was most desirous that they might be saved. For not only would their salvation be easily brought about, but it was also God's greatest glory to display His love toward man. Why then are you afraid of coming over, since you have no works demanded of you? Why are you bickering and quarrelsome, when grace is before you, and why keep putting me the Law forward to no purpose whatsoever? For you will not be saved by that, and will mar this gift also; since if you pertinaciously insist on being saved by it, you do away with this grace of God. Then that they might not think this strange, having first taken those seven thousand; he said that they were saved by grace. For when he says, *Even so then at this present time also there is a remnant according to the election of grace;* he shews that they also were saved by grace: nor does this only shew it, but likewise the saying, *I have reserved unto Myself.* For this is the language of One who sheweth that He Himself was the chief Contributor. And if by grace, it will be said, how came we all not to be saved? Because ye would not. For grace, though it be grace, saves the willing, not those who will not have it, who persist in fighting against it, and turning aside from it, and opposing themselves to it. Observe how throughout the point he is proving is, that it is impossible the Word of God should have failed, by shewing that the worthy were those to whom the promise came, and that these, few though they be, may yet be the people of God; and indeed he had stated it in the beginning of the Epistle with much force, where he says, *For what if some did not believe,* and did not even stop at this, but proceeded, *Yea, let God be true, and every man a liar.* And here again, he confirms it another way, and shews the force of grace, and that always the one were being saved, the other perished. Let us then give thanks, that we belong to them that are being saved, and not having been able to save ourselves by works, were saved

Rom. 11, 6.

Deut. 5, 29.

Rom. 3, 3.

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by the gift of God. But in giving thanks, let us not do this in words only, but in works, and thanksgivings[1], and actions. For this is the genuine thanksgiving, when we do those things whereby God is sure to be glorified, and flee from those from which we have been set free. For if[2] we, after insulting the King, instead of being punished have been honoured, and then go and insult Him afresh, since we are detected in the utmost ingratitude, we should with justice have to suffer the utmost punishment, one greater far than the former. For the former insolence did not shew us so ungrateful as that committed after honour and much attention shewn us. Let us then flee those things from which we have been set free, and not give thanks with our mouths only, lest it be said of us also, *This people honoureth Me with their lips, but with their heart is far from Me.* For how is it else than unseemly, when the *heavens declare the glory of God*, and thou, for whom the heavens were made that glorify Him, doest such things that through thee the God that made thee is blasphemed? It is for this that not only he that blasphemeth, but thyself also, wilt be liable to punishment. For the heavens also do not glorify God by sending forth a voice, but by putting others upon doing it at the sight of them, and yet they are said *to declare the glory of God.* Thus too they that furnish a life to be wondered at, even though they hold their peace, yet glorify God, when others through them glorify Him. For He is not so much reverenced because of the heaven, as of a spotless life. When then we are discoursing with the Gentiles, we cite[3] not the heavens before them, but the men, whom though they were in worse plight than brutes, He hath persuaded to be the Angels' competitors. And we[4] stop their mouths by speaking of this change. For far better than the heaven is man, and a soul brighter than their beauty may he possess. For it, though visible for so long a time, did not persuade much. But Paul, after preaching a short time, drew the whole world unto him. For he possessed a soul no less than the heaven, which was able to draw all men unto him. Our soul is not a match even for the earth: but his is equal to the heaven. It stood indeed keeping to its own boundary and rule; but the loftiness of his soul transcended all the heavens, and

[1] Ms. om. thanksgivings.

[2] Sav. conj. and Ms. *si*

Is. 29, 13.

[3] Ms. let us not cite.

[4] Ms. let us.

St. Aug. on Ps. 19, 4.

2 Cor. 10, 15. and 10, &c.

conversed with Christ Himself. And the beauty of it was so great, that even God heraldeth it forth. For the stars did the Angels marvel at when they were made. But this He marvelled at when He saith, *He is a chosen vessel unto Me.* And this Heaven doth a cloud many times overshadow. But Paul's soul no temptation overshadowed, but even in storms he was clearer to the sight than the hard[1] sky at noon, and shone nevertheless as it had done before the clouds came on. For the Sun who shone in him sent not forth such rays as to be overclouded by the concourse of temptations, but even then shone forth the more. Wherefore He says, *My grace is sufficient for thee, for My Power is made perfect in weakness.* Let us then strive to be like Him, and then even to what we are this heaven will be as nothing, if we wish it, nor yet the sun, nor the whole world. For these are for us, and not we for them. Let us shew that we are worthy of having had these made for us. For if we be found unworthy of these, how shall we be worthy a kingdom? For[2] indeed all that live so as to blaspheme God are unworthy to see the sun. They who blaspheme Him are unworthy to enjoy the creatures who glorify Him: since even a son who insulteth his father is unworthy to be waited upon by the approved servants. Hence these will enjoy glory, and that great glory; but we shall have to undergo punishment and vengeance. How miserable then will it be for the creation which was made for thee to be fashioned *according to the glorious liberty of the children of God*, but for us who were made children of God, through our much listlessness, to be sent away to destruction and hell, for whose sake the creation shall enjoy that great festal time? Now to keep this from coming to pass, let such of us as have a pure soul keep it still such, or rather let us make its lamp more intense. And let those of us that have a soiled one, not despair. For *if* (he says) *your sins be as purple, I will make them white as snow. And if they be as scarlet, I will make them white as wool.* But when it is God that promiseth, doubt not, but do those things whereby thou mayest draw to thee these promises. Are they unnumbered, the fearful and outrageous acts done by thee? And what of this? For hitherto thou art not gone away into the grave where no man shall confess[3]? Hitherto

Rom. 11, 6.

Job 38, 7.

Acts 9, 15.

[1] Ms. σταθερᾶς μισημβρίας

2 Cor. 12, 9.

[2] Mar. and Ms. καὶ γὰρ

Is. 1, 19.

[3] Is. 38, 18. Ps. 6, 5.

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the arena[1] is not broken up for thee, but thou art standing within the line, and thou art able even by a struggle at the last to recover all thy defeats? Thou art not yet come to where the rich man was, for thee to hear it said, *there is a gulph betwixt you and us.* The Bridegroom is not yet at hand, that one should fear to *give you of our oil.* Still canst thou buy and store up. And there is not one yet to say, *Not so; lest there be not enough for us and you;* but there are many *that sell*, the naked, the hungry, the sick, the imprisoned. Give food to these, clothing to those, visit the sick, and the oil will come more than from fountains. The day of account is not here. Use[2] the time as need be, and make deductions from the debts, and to him that oweth an hundred measures *of oil, say, Take thy bill and write fifty.* And with money, and with words[g], and with every other thing do in like manner, imitating that steward. And advise this to thyself, and also to thy relatives, for thou hast still the power of saying so. Thou art not yet come to the necessity of calling in another in their behalf, but thou hast power to give advice at once to thyself and to them. But when thou art gone away thither, neither of these things wilt thou have it in thy power to do at need. And with good reason. For thou who hast had so long a period fixed thee, and neither done thyself good, nor any else, how when thou art under the Judge's hands shalt thou be able to obtain this grace? Putting all these things together then, let us cling fast to our own salvation, and not lose the opportunity of this life present. For it is possible, it is, even at our last breath to please God. It is possible to gain approval by thy last will, not indeed in such way as in our lifetime, still it is possible. How, and in what way? If thou leavest Him among thine heirs, and givest Him also[3] a portion of thine whole estate. Hast thou not fed Him in thy lifetime? At all events when departed, when thou art no longer owner, give Him a share of thy goods. He is loving unto man, He doth not deal niggardly by thee. It is a mark to be sure of a greater desire, and so it will be more rewarded, to feed Him in thy lifetime. But if thou hast not done this, at all events do

[1] διάτρεον

[2] Ms. om. καὶ

[3] καὶ αὐτῷ

Luke16, 26. Mat.25, 9. Luke16, 6. Luke16, 28.

[g] Ms. om. 'words,' which however may mean offence given by words.

the next best thing. Leave Him joint-heir[1] with thy children, and if thou art dilatory over this, bethink thyself that His Father made thee joint-heir with Him, and break down thy inhuman spirit. For what excuse wilt thou have if thou dost not even make Him a sharer with thy children, who made thee share the Heaven, and was slain for thee? And yet all that ever He did, He did not in repayment of a debt, but as bestowing a favour. But you, after so great benefits, have been made a debtor as well. And yet, though things are so, it is as if receiving a favour, not as demanding payment of a debt, that He crowneth thee; and this too when what He is to receive is His own. Give then thy money, which is now no longer of any use to thee, and of which thou art no longer owner, and He will give thee a Kingdom which shall be of service to thee perpetually, and with it will bestow also the things of this life. For if He be made the joint-heir of thy children, He doth lighten their orphanage for them, do away with tyrannizings, beat off plottings, stop the mouths of pettifoggers. And if they themselves be unable to stand up for their bequeathments, He will Himself stand up, and not let them be broken through. But if He do even allow this, then He makes up of Himself all that was ordered in the will with still greater liberality, because He has been but mentioned in it. Leave Him then thine heir. For it is to Him that thou art upon the point of going. He will be thy judge Himself in the trial for all that hath been done here. But there are some so miserable and pinched, that though they have no children, still they have not the courage to do this, but approve of giving that they have to hangers on, and to flatterers, and to this person and to that, sooner than to Christ, who hath done them so great benefits. And what can be more unreasonable than this conduct? For if one were to compare men of this cast to asses, aye, or to stones, one shall not still be saying any thing tantamount to their unreasonableness and senselessness. Nor could one find a similitude to put before you their madness and dementedness. For what pardon shall they obtain for not having fed Him in their lifetime, who, even when they are on the point of departing to Him, have not the inclination to give Him but a trifle out of those goods,

[1] Rom. 11, 6. see p. 108.

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of which they are no longer the owners, but are of such an inimical and hostile disposition, as not even to give Him a share in what is useless to themselves. Do you not know how many of mankind have not even been counted worthy to obtain an end of this kind, but have been snatched off suddenly? But thee doth God empower to give orders to thy kindred, and to speak with them about thy property, and set all that is in thy house in order. What defence then wilt thou have to set up, when even after receiving this favour from Him, thou hast treacherously given up the benefit, and art standing as it were in diametrical opposition to thy forefathers in the faith? For they even in their lifetime sold all, and brought it to the Apostle's feet. But thou, even at thy death, dost not give any share to them that need. What is the better part, and gives one much boldness[1], is to remedy poverty in one's lifetime. But if thou hast not been minded to do this, at all events do upon thy death-bed some noble act. For this is not what a strong love for Christ would do, yet still it is an act of love. For if thou wilt not have the high place[h] with the Lambs, still even to be with Him at all[i] is no light thing, and so not to be placed with the goats nor on the left hand. But if thou wilt not do this, what plea is to rescue thee, when neither the fear of God[2] nor thy money having become henceforth of no use to thee, nor the leaving of safety behind thee to thy children, nor the laying up of much pardon there against the time to come, will make thee merciful to man? Wherefore I advise, as the best thing, that in your lifetime you give the larger half of your goods to the poor. But if there be any of so narrow a soul as not to have the heart to do so, at all events let them by necessity become merciful. For when you were living as if there were no death, then you clung close to your goods. But now since you have learnt that you are to die, at least now give over your opinion, and deliberate about your affairs as one that must die. Or rather as one that ought to enjoy immortal life for evermore. For if what I am going to say be distasteful, and big with horror, still it must be said. Reckon with thy slaves the Lord. Art thou giving thy slaves liberty? Give Christ liberty from famine,

[1] παῤῥησίαν

[2] Mar. and Ms. of death

[h] πρωτοδρίαν, mar. πρωτοδρείαν, near place.

[i] So mar. Sav. and Ms. to be after them.

from distress, from imprisonment, from nakedness. Art thou horrified at the words? Is it not then more horrible when thou dost not even thus much? And here the word makes thy blood curdle. But when thou art gone to that world, and hast to hear things far more grievous than these, and seest the tortures which are incurable, what wilt thou say? To whom wilt thou flee for refuge? Whom wilt thou call to thy alliance and assistance? Will it be Abraham? He will not hearken to thee. Or those virgins? They will not give thee of their oil. Thy father then or thy grandfather? But none even of these, if he be ever so holy, will have it in his power to reverse that sentence[1]. Weighing then all these things, to Him who alone is Lord to blot out the bill against thee, and to quench that flame, to Him make prayer and supplication, and propitiate Him, by now feeding Him and clothing Him continually: that in this world thou mayest depart with a good hope, and when thou art there thou mayest enjoy eternal blessings, which may we all attain to by the grace and love toward man, &c.

Rom. 11, 6.

[1] Ms. end that quarrel

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Rom. xi. 7.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

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Is. 29, 10. Ver. 8. *According as it is written, God hath given them the spirit of slumber.*

Or rather we should go back to the beginning of his argument. Having then mentioned the state of things in Elijah's time, and shewn what grace is, he proceeds, *What then? Israel hath not obtained that which he seeketh for.* Now this is as much what an accuser would say, as what one who was putting a question. For the Jew, he means, is inconsistent with himself when he seeketh for righteousness, which he will not accept. Then to leave them with no excuse, he shews, from those who have accepted it, their unfeeling spirit, as he says, *But the election hath obtained it*, and they are the condemnation of the others. And this is what Christ says, *But if I by Beelzebub cast out devils, by whom do your children cast them out? Wherefore they* Luke 11, 19.

shall be your judges. For to prevent any one from accusing the nature of the thing, and not their own temper, he points out those who had obtained it. Hence he uses the word [a] with great propriety, to shew at once the grace from above and the zeal of these. For it is not to deny freewill that he speaks of their having *obtained*[1] it, but to shew the greatness of the good things, and that the greater part was of grace, though not the whole [b]. For we too are in the habit of saying, 'so and so chanced to get[2],' 'so and so met with,' when the gain has been a great one. Because it is not by man's labours, but by God's gift, that the greater part was brought about. Rom. 11, 8.

[1] as by chance Gr. ἐπέτυχε

[2] same word

And the rest were blinded.

See how he has been bold enough to tell with his own voice the casting off of the rest. For He had indeed spoken of it already, but it was by bringing the prophets in as accusers. But from this point he declares it in his own person. Still even here he is not content with his own declaration, but brings Isaiah the prophet in again. For after saying, *were blinded,* he proceeds; *according as it is written, God hath given them the spirit of slumber.* Now whence came this blinding? He had indeed mentioned the causes of it before, and turned it all upon their own heads, to shew that it was from their unseasonable obstinacy that they had to bear this. And now he speaks of it too. For when he says, *Eyes that they should not see, and ears that they should not hear,* he is but finding fault with their contentious spirit. For when they had *eyes to see* the miracles, and were possessed of *ears to hear* that marvellous Teaching, they never used these as were fitting. And the *He gave,* do not imagine to mean here an agency, but a permission only. But *slumber*[3] is a name he here gives to the habit of soul inclinable to the worse, when incurably and unchangeably so. For in another passage David says, that *my glory may sing unto thee, and I may not be put to slumber;* that is, I may not alter, may not be changed. For as a man who is hushed to slumber in a state of pious fear would not easily be made to

[3] κατάνυξις lit. piercing

Ps. 30, 12. LXX.

[a] Or 'language.' He has before remarked on the term election as implying an approved character; see on v. 5. p. 330.

[b] So on x. 21. but see on viii. 26. and xi. 22. p. 349.

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change his side; so too he that is slumbering in wickedness would not change with facility. For to be hushed[c] to slumber here is nothing else but to be fixed and rivetted to a thing. In pointing then to the incurable and unchangeable character of their spirit, he calls it *a spirit of slumber.* Then to shew that for this unbelief they will be most severely punished, he brings the Prophet forward again, threatening the very things which in the event came to pass.

Ps. 69, 22. 23.

Ver. 9. *Let their table be made a snare, and a trap, and a stumbling-block.*

That is, let their comforts and all their good things change and perish, and let them be open to attack from any one. And to shew that it is in punishment for sins that they suffer this, he adds, *and a recompense unto them.*

Ver. 10. *Let their eyes be darkened that they may not see, and bow Thou down their back alway.*

Do these things then still require any interpreting? Are they not plain even to those ever so senseless? And before our words, the very issue of facts has anticipated us in bearing witness to what was said. For at what time have they ever been so open to attacks? at what time such an easy prey? at what time hath He so *bowed down their backs?* At what time have they been set under such bondage? And what is more, there is not to be any unloosing from these terrors. And this the Prophet hath also hinted. For he does not say only, *bow Thou down their back*, but, *for ever bow Thou down*. But if thou art disposed to dispute, O Jew, about the issue, from what hath gone before learn also the present ease. Thou didst go down to Egypt; and two hundred years passed, and God freed thee speedily from that bondage, and that though thou wert irreligious, and wentest a whoring with the most baneful whoredom. Thou wert freed from Egypt, and thou didst worship the calf, thou didst sacrifice thy sons to Baalpeor, thou didst defile the temple, thou didst go after every sort of vice, thou didst grow not to know

[c] Accommodated to the E. V. Gr. to feel compunction: the word is used thus on Rom. 8, 26. p. 252. In Is. 29, 10. it is for תרדמה a deep (often supernatural) sleep, as Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Ps. 76, 7. In Ps. 30, (al. 29,) 13. the verb is דמם, which signifies stillness (from horror or amazement). We speak of being penetrated with horror; here the notion of piercing is taken, and applied to fixing. See Schleusner in κατανύσσομαι.

nature itself. The mountains, the groves, the hills, the springs, the rivers, the gardens didst thou fill with accursed sacrifices, thou didst slay[1] the prophets, didst dig down[d] the altars, didst exhibit every excess of wickedness and irreligion. Still, after giving thee up for seventy years to the Babylonians, He brought thee back again to thy former freedom, and gave thee back the temple, and thy country, and thy old form of polity[e], and there were prophets again, and the gift of the Spirit. Or rather, even in the season of thy captivity thou wert not deserted, but even there were Daniel, and Ezechiel, and in Egypt Jeremiah, and in the desert Moses. After this thou didst revert to thy former vice again, and wert a reveller therein, and didst change thy manner of life[2] to the Grecian in the time of Antiochus the impious. But even then for a three years and a little over only were ye given up to Antiochus, and then by the Maccabees ye raised those bright trophies again. But now there is nothing of the sort, for the reverse hath happened throughout. And this is ground for the greatest surprise, as the vices have ceased, and the punishment hath been increased, and is without any hope of a change. For it is not seventy years only that have passed away, nor a hundred, nor yet twice as many, but three hundred, and a good deal over, and there is no finding even a shadow of a hope of the kind. And this though ye neither are idolaters, nor do the other audacious acts ye did before. What then is the cause? The reality hath succeeded to the type, and grace hath shut out the Law. And this the prophet foretelling from of old said, *And ever bow Thou down their back.* See the minuteness of prophecy, how it foretels their unbelief, and also points out their disputatiousness, and shews the judgment which should follow, and sets forth the endlessness of the punishment. For as many of the duller sort, through unbelief in what was to come to pass, wished to see things to come by the light of things present, from this point of time Christ[3] gave proof of His power on either part, by lifting those of the Gentiles who believed

Rom. 11, 10.

[1] Sav. conj. and Ms. ἐσφαξας

[2] πολιτειαν

[3] Ms. God

[d] So Ms. Sav. overthrow, mar. pollute.

[e] So mar. Sav. Prophecy. Ms. τῆς ποτίας corrected διαποτίας, perhaps it should be πολιτείας. διαπ. . . would be 'Theocracy.' Polity may be manner of life, as below.

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above the heaven, but bringing down such of the Jews as believed not to the lowest estate of desolation, and giving them up to evils not to be ended. Having then urged them severely both about their not believing, and about what they had suffered and were yet to suffer, he again allays what he had said by writing as follows:

Ver. 11. *I say then, Have they stumbled, that they should fall? God forbid.*

When he has shewn that they were liable to evils without number, then he devises an allayment. And consider the judgment of Paul. The accusation he had introduced from the prophets, but the allayment he makes come from himself. For that they had sinned greatly, he would say, none will gainsay. But let us see if the fall is so great as to be incurable, and quite preclude their being set up again. But nothing of this sort is possible. You see how he is attacking them again, and under the expectation of some allayment he proves them guilty of confessed sins. But let us see what even by way of allayment he does devise for them. Now what is the allayment? *When the fulness of the Gentiles*, he says, *shall have come in, then shall all Israel be saved*, at the time of His second coming, and the end of the world. Yet this he does not say at once. But since he had made a hard onset upon them, and linked accusations to accusations, bringing prophets in after prophets crying aloud against them, Isaiah, Elijah, David, Moses, Hosea, not once or twice, but several times; lest in this way he should both by driving these into despair, make a wall to bar their access to the faith, and should further make such of the Gentiles as believed unreasonably elated, and they also by being puffed up should take harm in matter of their faith, he further solaces them by saying, *But rather through their fall salvation is come unto the Gentiles.* But we must not take what is here said literally, but get acquainted with the spirit and object of the speaker, and what he aimed to compass. Which thing I ever entreat of your love. For if with this in our minds we take up what is here said, we shall not find a difficulty in any part of it. For his present anxiety is to remove from those of the Gentiles the haughtiness which might spring in them from what he had said. For in this

way they too were more likely to continue unshaken in the faith, when they had learnt to be reasonable, as also those of the Jews were, when quit of despair, more likely to come with readiness to grace. Having regard then to this object of his, let us so listen to all that is said on this passage. What does he say then? And whence does he shew that their fall was not irremediable, nor their rejection final? He argues from the Gentiles, saying as follows: Rom. 11, 11.

Through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

This language is not his own only, but in the Gospels too the parables mean this. For He who made a marriage feast for His Son, when the guests would not come, called those in the highways. And He who planted the Vineyard, when the husbandmen slew the Heir, let out His Vineyard to others. And without any parable, He Himself said, *I am not sent but unto the lost sheep of the House of Israel.* And to the Syrophœnician woman, when she persevered, He said somewhat further besides. *It is not well*, He says, *to take the children's bread, and cast it to dogs.* And Paul to those of the Jews that raised a sedition. *It was necessary that the word of God should first have been spoken unto you; but seeing ye judge yourselves unworthy, lo, we turn unto the Gentiles.* And throughout it is clear that the natural course of things was this, that they should be the first to come in, and then those of the Gentiles; but since they disbelieved, the order was reversed; and their unbelief and fall caused these to be brought in first. Hence it is that he says, *through their fall salvation is come to the Gentiles, for to provoke them to jealousy.* But if he mentions what the course of things issued in, as if the chief design of Providence, do not feel surprised. For he wishes to solace their down-stricken souls, and his meaning is about this. Jesus came to them; they did not receive Him, though He did countless miracles, but crucified Him. Hence He drew the Gentiles to Him, that the honour they had, by cutting them to the heart for their insensibility, might at least out of a moroseness against others persuade them to come over. For they ought to have been first admitted, and then we. And this was why he said, *For it is the power of God unto* Mat. 22, 9. Mat. 21, 38, &c. Mat. 15, 24. Mat. 15, 26. Acts 13, 46. Rom. 1, 16.

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salvation unto every one that believeth; to the Jew first, and also to the Gentile. But as they had started off, we the last became first. See then how great honours he gathers for them even from this. One that he says, we were then called, when they were not willing; a second that he says, the reason of our being called was not that we only might be saved, but that they also, growing jealous at our salvation, might become better. What does he say then? that if it were not for the Jews' sake, we should not have been called and saved at all? We should not before them, but in the regular order. Wherefore also when He was speaking to the disciples, He did not say barely, *Go to the lost sheep of the House of Israel*, but, *Go rather to the sheep*, to shew that to those parts also they must come after these. And Paul again saith not, *It was necessary that the word of God should have been spoken unto you*, but, *should first have been spoken unto you*, to shew that in the second place it must be to us also. And this was both done and said, that they might not be able, shameless though they were, to pretend that they were overlooked, and that was why they did not believe. This then was why Christ, though He knew all things before, yet came to them first.

Mat. 10, 6.

Acts 13, 46.

Ver. 12. *Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?*

Here he is speaking to gratify them. For even if these had fallen a thousand times, the Gentiles would not have been saved unless they had shewn faith. As the Jews likewise would not have perished unless they had been unbelieving and disputatious. But as I said, he is solacing them now they are laid low, giving them so much the more grounds to be confident of their salvation if they altered. For if when they stumbled, he says, so many enjoyed salvation, and when they were cast out so many were called, just consider what will be the case when they return. Now he does not say *how much more their* return, or their altering, or their well-doing, but *how much more their fulness*, that is, when they are all about coming in. And this he said to shew that then also grace and God's gift will do the larger part, or almost the whole.

Ver. 13, 14. *For I speak to you Gentiles; inasmuch as I am the Apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them.* Rom. 11,13.14

Again he endeavours much to get himself clear of untoward suspicion. And he seems to be blaming the Gentiles, and to be humbling their conceits, yet he gives a gentle provocation to the Jew also. And indeed he goes round about seeking to veil and allay this great ruin of theirs. But he finds no means of doing it, owing to the nature of the facts. For from what he had said, they deserved but the greater condemnation. For must it not be greater[1], when those who were far short of them had taken the good things prepared for them? This is why then he passes from the Jews to those of the Gentiles, and puts in between his discourse the part about them, as wishing to shew that he is saying all these things in order to instruct them to be reasonable. For I praise you, he means, for these two reasons; one, because I am necessitated to do so as being your commissioned minister; the other, that through you I may save others. And he does not say, my brethren, my kinsmen; but, *my flesh.* And next, when pointing out their disputatious spirit, he does not say, *if by any means I may* persuade, but, *provoke to jealousy and save;* and here again not all, but, *some of them.* So hard were they! And even amid his rebuke he shews again the Gentiles honoured, for they are causes of their salvation, and not in the same way. For they became purveyors of blessings to them through unbelief, but these to the Jews by faith. Hence the estate of the Gentiles seems to be at once equal and superior. For what wilt thou say, O Jew? that if we had not been cast out, he would not have been called so soon? This the man of the Gentiles may say too, If I had not been saved, thou wouldest not have been moved to jealousy. But if thou wouldest know wherein we have the advantage, I save thee by believing, but it is by stumbling that thou hast afforded us an access before thyself. Then perceiving again that he had touched them to the quick, resuming his former argument, he says,

[1] so Ms.

Ver. 15. *For if the casting away of them be the reconciling*

HOMIL. XIX. *of the world, what shall the receiving of them be but life from the dead?*

Yet this again condemns them, since, while others gained by their sins, they did not profit by other men's well-doings. But if he asserts that to be their doing which necessarily happened, be not surprised: since (as I have said several times) it is to humble these, and to exhort the other, that he throws his address into this form. For as I said before, if the Jews had been cast away a thousand times over, and the Gentiles had not shewn faith, they would never have been saved. But he stands by the feeble party, and gives assistance to the distressed one. But see also in what respects it is that he gratifies them, solacing them in words only. *For if the casting away of them be the reconciling of the world*, (and what is this to the Jews?) *what shall the receiving of them be but life from the dead?* Yet even this was no boon to them, unless they had been received? But what he means is to this effect. If in anger with them He gave other men so great gifts, when He is reconciled to them what will He not give? But as the resurrection of the dead was not by the receiving of them, so neither now is our salvation through them. But they were cast out owing to their own folly, but it is by faith that we are saved, and by grace from above. But of all this nothing can be of service to them, unless they shew the requisite faith. Yet doing as he is wont, he goes on to another encomium, which is not really one, but which only seems to be, so imitating the wisest physicians, who give their patients as much consolation as the nature of the sickness allows them. And what is it that he says?

Ver. 16. *For if the first-fruits be holy, the lump also is holy; and if the root be holy, so are the branches;*

So calling in this passage by the names of first-fruit and root Abraham, and Isaac, and Jacob, the prophets, the patriarchs, all who were of note in the Old Testament; and the branches, those from them who believed. Then since the fact met him that many had disbelieved, observe how he undermines[1] them[2] again, and says,

[1] ὑποτίμηται, see p. 21.
[2] Sav. it.

Ver. 17. *And if some of the branches be broken off.*

And yet above thou didst say that the more part perished,

and a few were saved only. How came it then that speaking of those that perished, thou hast used a *some*, which is indicative of fewness? It is not, he replies, in opposition to myself, but out of a desire to court and recover those that are distressed. Observe how in the whole of the passage one finds him working at this object, the wish to solace them. And if you deny it, many contradictions will follow. But let me beg you to notice his wisdom, how while he seems to be speaking for them, and devising a solace for them, he aims a secret blow at them, and shews that they are devoid of all excuse, even from the *root*, from the *first fruit*. For consider the badness of the branches, which, when they have a sweet root, still do not imitate it; and the faultiness of the lump, when it is not altered even by the first fruit. *And if some of the branches were broken off.* However, the greater part were broken off. Yet, as I said, he wishes to comfort them. And this is why it is not in his own person, but in theirs, that he brings in the words used, and even in this gives a secret stroke at them, and shews them to have fallen from being Abraham's kinsmen. For what he was desirous of saying was, that they had nothing in common with him. For if the root be holy, and these be not holy, then these are far away from the root. Then under the appearance of solacing the Jews, he again by his accusation smiteth them of the Gentiles. For after saying, *And if some of the branches were broken off*, he proceeds,

Rom. 11, 19.

Matt. 3, 9. John 8, 39.

And thou being a wild olive wert graffed in.

For the less esteem the man of the Gentiles is of, the more the Jew is vexed at seeing him enjoy his goods. And to the other, the disgrace of the little esteem he was of, is nothing to the honour of the change. And consider his skilfulness. He does not say, *thou wert* planted *in*, but *thou wert graffed in*, by this again cutting the Jew to the heart, as shewing that the Gentile man was standing in his own tree, and himself lying on the ground. Wherefore he does not stop even here, nor after he had spoken of graffing in does he leave off, (and yet in this he declared the whole matter,) but still he dwells over the prosperous state of the Gentile, and enlarges upon his fair fame in the words, *And with them partakest of the root and fatness of the olive tree.* And he

Homil. XIX. seems indeed to have viewed him in the light of an addition. But he shews that he was no whit the worse on that account, but in possession of every thing, that the branch which had come up out of the root had. Lest then on hearing the words, *and thou wert graffed in*, thou shouldest suppose him to be lacking when compared with the natural branch, see how he makes him equal to it by saying, that *with them thou partakest of the root and fatness of the olive:* that is, hast been put into the same noble rank, the same nature. Then in rebuking him, and saying,

Ver. 18. *Boast not against the branches,*

He seems indeed to be comforting the Jew, but points out his vileness and extreme dishonour. And this is why he says not, *boast not*, but, *boast not against*, do not boast against them so as to sunder them. For it is into their place that ye have been set, and their goods that ye enjoy. Do you observe how he seems to be rebuking the one, while he is sharp upon the other?

But if thou boast, he says, *thou bearest not the root, but the root thee.*

Now what is this to the branches that are cut off? Nothing. For, as I said before, while seeming to devise a sort of weak shadow of consolation, and in the very midst of his aiming at the Gentile, he gives them a mortal blow; for by saying, *boast not against them*, and, *if thou boast, thou bearest not the root, but the root thee;* he has shewn the Jew that the things done deserved boasting of, even if it was not right to boast, thus at once rousing him and provoking him to faith, and smiting at him, though as an advocate, and pointing out to him the punishment he was undergoing, and that other men had possession of what were their goods.

Ver. 19. *Thou wilt say then, The branches were broken off that I might be graffed in.*

Again he establishes, by way of objection, the opposite to the former position, to shew that what he said before, he had not said as directly belonging to the subject, but to draw them to him. For it was no longer by their[f] fall that salva-

[f] So Ms. (and Sav. conj.) Sav. t. by the same.

tion came to the Gentiles, nor was it their fall that was the riches of the world. Nor was it by this that we were saved, because they had fallen, but the reverse. And he shews that the providence in regard to the Gentiles was a main object, even though he seems to put what he says into another form. And the whole passage is a tissue of objections, in which he clears himself of the suspicion of hatred, and makes his language such as will be acceptable. Rom. 11, 22.

Ver. 20. *Well*, he praises what they said, then he alarms them again by saying, *Because of unbelief they were broken off, and thou art graffed in*[g] *by faith.*

So here another encomium, and for the other party an accusation. But he again lays their pride low by proceeding to say, *Be not high-minded, but fear.* For the thing is not matter of nature, but of belief and unbelief. And he seems to be again bridling the Gentile, but he is teaching the Jew that it is not right to cling to a natural kinsmanship. Hence he goes on with, *Be not high-minded*, and he does not say, *but* be humble, but, *fear*. For haughtiness genders a contempt and listlessness. Then as he is going into all the sorrows of their calamity, in order to make the statement less offensive, he states it in the way of a rebuke given to the other as follows.

Ver. 21. *For if God spared not the natural branches*, and then he does not say, neither will He spare thee, but *take heed lest He also spare not thee.* So paring[1] away the distasteful from his statement, and representing the believer as in the struggle, he at once draws the others to him, and humbles these also. [1] ὑποτεμνόμενος

Ver. 22. *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.*

And he does not say, Behold thy well doing, behold thy labours, but *Behold the goodness of God* toward man, to shew that the whole comes of grace from above, and to make us tremble. For this reason for boasting makes thee to fear: since the Lord[2] hath been good unto thee, do thou therefore [2] διεπό-τησε

[g] So also Ms. Bodl. and 2 of Mat. reading in the text, as there is no but we need not suppose a various authority for it: rec. t. *standest.*

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fear. For the blessings do not abide by thee unmoveable if thou turnest listless, as neither do the evils with them, if they alter; *For thou*, also he says, *unless thou continue in the faith, will be cut off.*

Ver. 23. *And they also, if they abide not in unbelief, shall be graffed in.*

For it was not God that cut them off, but they have broken themselves off and fallen[1]; and he did well to say have[h] broken themselves off. For he hath never yet cast them off, though they have sinned so much and so often. You see what a great thing a man's free choice is, how great the efficacy of the mind is. For none of these things is immutable, neither thy good nor his evil. You see too how he raises up even him in his despondency, and humbles the other in his confidence; and do not thou be faint at hearing of severity, nor thou be confident at hearing of goodness. The reason why He cut thee[i] off in severity was, that thou mightest long to come back. The reason why He shewed goodness to thee was, that thou mightest continue in (he does not say the faith, but) His goodness, that is, if thou do things worthy of God's love toward man. For there is need of something more than faith. You see how he suffers neither these to lie low, nor those to be elated, but he also provokes them to jealousy, by giving through them a power to the Jew to be set again in this one's place, as he also had first taken the other's ground. And the Gentile he put in fear by the Jews, and what had happened to them, lest they should feel elated over them. But the Jew he tries to encourage by what had been afforded to the Greek. For thou also, he says, wilt be cut off if thou growest listless, (for the Jew was cut off,) and he will be graffed in if he be earnest, for thou also wert graffed in. But it is very judicious in him to direct all he says to the Gentile, as he is always in the habit of doing, correcting the feeble by rebuking the stronger. This he does in the end of this Epistle too, when he is speaking of the observance of meats.

[1] Sav. conj. Ms. corr. οὗτος.

[h] ἐξεκλάσθησαν. In earlier Greek this use of the passive belongs to the second aorist, but in later times it extends to the first. See Kühner, §. 402. anm. 2.

[i] Mar. and Ms. 'cut thee not off' which is perhaps the better reading. See on the last verse.

Then, he grounds this on what had already happened, not upon what was to come only. And this was more likely to persuade his hearer. And as he means to keep[1] consecutiveness of reasonings, such as could not be spoken against, he first uses a demonstration drawn from the power of God. For if they were cut off, and cast aside, and others took preeedenee of them in what was theirs, still even now despair not. ROM. 11, 24.

[1] Mar. and Ms. to enter on

For God is able, he says, *to graff them in again*, since He doeth things beyond expeetation. But if thou wishest for things to be in order, and reasons to be eonseeutive, you have from yourselves a demonstration whieh more than meets your wants.

Ver. 24. *For if thou wert cut out of the olive tree, which is wild by nature, and wert graffed contrary to nature into a good olive tree, how much more shall these, which be the natural branches, be graffed*[k] *into their own olive tree.*

If then faith was able to do what was contrary to nature, mueh more will it that whieh is according to nature. For if this person, who was eut off from those by nature his fathers[1], came contrary to nature unto Abraham, much more wilt thou be able to recover thine own. For the Gentile's evil lot is according to nature, (he being by nature a wild olive,) and the good eontrary to nature, (it being contrary to nature for him to be graffed into Abraham,) but thy lot on the contrary is the good by nature. For it is not upon another root, as the Gentile, that thou art to be fixed if thou art minded to come back. What pardon then dost thou deserve, when after the Gentile had been able to do what was contrary to nature, thou art not able to do that which is according to nature, but hast given up even this? Then as he had said *contrary to nature*, and, *wert graffed in*, that you may not suppose the Jew to have the advantage, he again corrects this by saying that he also is graffed in. How much more shall these, says he, which be the natural branches be graffed into their own olive. And again, *God*

[k] οὗτοι ἰὰν κατὰ φύσιν ἐγκεντρισθῶσι, but there is no authority for this reading, and Ms. Bodl. and those of Mat. agree with the received text, οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται.

[1] Ms. 'from those that were his by nature by others.'

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is able to graff them in. And before this he says, that if they *abide not still in unbelief, they shall be also graffed in.* And when you hear that he keeps speaking of *according to nature, and contrary to nature,* do not suppose that he means the nature that is unchangeable, but he tells us in these words of the probable and the consecutive, and on the other hand of the improbable. For the good things and the bad are not such [m] as are by nature, but by temper and determination alone. And consider also how inoffensive he is. For after saying that thou also wilt be cut off, if thou dost not abide in the faith, and these will be graffed in, if they *abide not still in unbelief,* he leaves that of harsh aspect, and insists on that of kindlier sound, and in it he ends, putting [1] great hopes before the Jews if they were minded not to abide so. Wherefore he goes on to say,

[1] Mar. and Ms. ὑποφαίνων.

Ver. 25. *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits.*

Meaning by mystery here, that which is unknown and unutterable, and hath much of wonder and much of what one should not expect about it. As in another passage too he says, *Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed.* What then is the mystery?

1 Cor. 15, 51.

That blindness in part hath happened unto Israel. Here again he levels a blow at the Jew, while seeming to take down the Gentile. But his meaning is nearly this, and he had said it before, that the unbelief is not universal, but only *in part.* As when he says, *But if any hath caused grief, he hath not grieved me, but in part: that I may not overcharge you all* [n]. And, *If I be first, somewhat (or in part) filled with your company;* so here too he says what he had said above, *God hath not cast off his people whom he foreknew;* and again, *What then? Have they stumbled that they should fall? God forbid.* This then he says here also; that it is not the whole people that is

2 Cor. 2, 5.

Rom. 15, 24.

[m] Ben. and Ms. B. φυσικὰ for φύσει. Savile's reading would be a general position which is not so much to the purpose, such as that of St. Augustine, 'nullam esse naturam mali.' See p. 199, note n. This reading however will also bear that meaning.

[n] Or, *in part (that I may not be burdensome) all of you.*

pulled up, but many have already believed, and more are likely to believe. Then as he had promised a great thing, he adduces the prophet in evidence, speaking as follows. Now it is not for the fact of a blindness having happened that he quotes the passage, (for every one could see that,) but that they shall believe and be saved, he brings Isaiah to witness, who crieth aloud and saith, Rom. 11,26-29

Ver. 26. *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.* Is. 59,7.

Then to give the mark that fixes its sense[o] to salvation, to prevent any one from drawing it aside and attaching it to times gone by, he says,

Ver. 27. *For this is my covenant unto them*[p], *when I shall take away their sins.*

Not when they are circumcised, not when they sacrifice, not when they do the other deeds of the Law, but when they attain to the forgiveness of sins. If then this hath been promised, but has never yet happened in their case, nor have they ever enjoyed the remission of sins by Baptism, certainly it will come to pass. Hence he proceeds,

Ver. 29. *For the gifts and calling of God are without repentance.*

And even this is not all he says to solace them, for he uses what had already come about. And what came in of consequence, that he states as chiefly intended, putting it in these words,

Ver. 28. *As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.*

That the Gentile then might not be puffed up, and say, 'I am standing, do not tell me of what would have been, but what has been,' he uses this consideration to bring him down, and says, *As concerning the Gospel, they are enemies for your sakes.* For when you were called they became more captious. Nevertheless God hath not even now cut short the calling of you, but He waiteth for all the Gentiles that are to believe to come in, and then they also shall come. Then he does them another kind favour, by saying, *As touching*

[o] τὸ παράσημον V. Victor. ap. Gaisf. ad Rhet. p. 303.

[p] So LXX. except in *when*, &c. which the sequel implies. See Jer. 31, 31. 34.

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election, they are beloved for the fathers' sakes. And what is this? for wherein they are enemies, punishment is theirs: but wherein they are beloved, the virtue of their ancestors has no influence on them, if they do not believe. Nevertheless, as I said before, he ceaseth not to solace them with words, that he may bring them over. Wherefore by way of fresh proof for his former assertion, he says,

Ver. 30—32. *For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all.*

He shews here those of the Gentiles were called first. Then, as they would not come, the Jews were elected, and the same result occurred again. For when the Jews would not believe, again the Gentiles were brought over. And he does not stop here, nor does he draw the whole to a conclusion at their rejection, but at their having mercy shewn them again. See how much he gives to those of the Gentiles, as much as He did to the Jews before. For when ye, he would say, *in times past did not obey*, being of the Gentiles, then the Jews came in. Again, when these did not obey, ye have come in. However, they will not perish for ever. *For God hath concluded them all in unbelief*, that is, hath convinced them, hath shewn them disobedient; not that they may remain in disobedience, but that he may save the one by the captiousness of the other, these by those and those by these. Now consider: ye were disobedient, and they were saved. Again, they have been disobedient, and ye have been saved. Yet ye have not been so saved as to be put away again, as the Jews were, but so as to draw them over through jealousy while ye abide.

Ver. 33. *Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments!*

Here after going back to former times, and looking back to God's original dispensation of things whereby the world hath existed up to the present time, and having considered, what special provision He had made for all occurrences, he is stricken with awe, and cries aloud, so making his hearers feel confident that certainly that will come to pass which He

saith. For he would not have cried aloud and been awe-struck, unless this was quite sure[1] to come to pass. That it is a depth then, he saw: but how great, he saw not. For the language is that of a person wondering, not of one that knew the whole[2]. But admiring and being awe-struck at the goodliness, so far forth as in him lay, he heralds it forth by two intensitive words, riches and depth, and then is awe-struck at His having had both the will and the power to do all this, and by opposites effecting opposites. *How unsearchable are His judgments.* For they are not only impossible to be comprehended, but even to be searched. *And His ways past finding out;* that is, His dispensations. Which are not only impossible to be known, but even to be sought into. For even I, he means, have not found out the whole, but a little part, not all. For He alone knoweth His own clearly. Wherefore he proceeds:

Rom. 11,34.35

[1] Ms. wasallto

[2] Bacon Adv. of L. S. iii. obj. 4.

Ver. 34, 35. *For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed unto him again?*

What he means is nearly this: that though He is so wise, yet He has not His Wisdom from any other, but is Himself the Fountain of good things. And though He hath done so great things, and made us so great presents, yet it was not by borrowing from any other that He gave them, but by making them spring forth from Himself; nor as owing any a return for having received from him, but as always being Himself the first to do the benefits; for this is a chief mark of riches, to overflow abundantly, and yet need no aid. Wherefore he proceeds to say, *For of Him, and through Him, and to Him, are all things.* Himself devised, Himself created, Himself holdeth together[3]. For He is rich, and needeth not to receive from another. And wise, and needeth no counsellor. Why speak I of a counsellor? To know the things of Him is no one able, save Himself alone, the Rich and Wise One. For it is proof of much riches that He should make them of the Gentiles thus well supplied; and of much wisdom that He should constitute the inferiors of the Jews their teachers. Then as he was awe-struck he offers up thanksgiving also in the words, *To Whom be glory for ever. Amen.*

[3] συγκρατεῖ Mss. συγκρατεῖ

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For when he tells of any great and unutterable thing of this kind, he ends in wonder with a doxology. And this he does in regard to the Son also. For in that passage also he went on to the very same thing that he does here. *Of whom is Christ according to the flesh, Who is over all, God blessed for ever. Amen.*

Rom. 9, 5.

Him then let us also imitate, and let us glorify God in all things, by a heedful way of life, and let us not feel confidence in the virtues of our ancestry, knowing the example that has been made of the Jews. For this is not, certainly it is not, the relationship of Christians, for theirs is the kinsmanship of the Spirit. So the Scythian becometh Abraham's son: and his son on the other hand more of an alien to him than the Scythian. Let us not then feel confidence in the well-doings of our fathers[1], but if you have a parent who is a marvel even, fancy not that this will be enough to save you, or to get you honour and glory, unless you have the relationship of character to him. So too if you have a bad one, do not think that you will be condemned on this account, or be put to shame, if at least you order your own doings aright. For what can be less honourable than the Gentiles? still in faith they soon became related to the Saints[2]. Or what more nearly connected than the Jews? Yet still by unbelief they were made aliens. For that relationship is of nature and necessity, after which we are all relations. For of Adam we all sprung, and none can be more a relation than another, both as regards Adam, and as regards Noah, and as regards the earth, the common mother of all. But the relationship worthy of honours, is that[3] which does distinguish us from the wicked. For it is not possible for all to be relations in this way, but those of the same character only. Nor would I call them brothers who have come of the same labour with ourselves, but those who display the same zeal. In this way Christ giveth men the name of children of God, and so on the other hand children of the devil, and so too children of disobedience, of hell, and of perdition likewise. So Timothy was Paul's son from goodness, and was called *mine own son:* but of his sister's son we do not know even the name. And yet the one was by nature related to him, and still that availed him not. But the other being both by

[1] Ms. of others.

[2] Mar. and Ms. Ms. om. soon.

[3] Ms. adds ἡ

1 Tim. 1, 2.

nature and country far removed from him, (as being a native of Lystra,) still became most nearly related. Let us then also become the sons of the Saints, or rather let us become even God's sons. For that it is possible to become sons of God, hear what He says, *Be ye therefore perfect, as your Father which is in Heaven.* This is why we call Him Father in prayer, and that not only to remind ourselves of the grace[o], but also of virtue, that we may not do ought unworthy of such a relationship. And how it may be said is it possible to be a son of God? by being free from all passions, and shewing gentleness to them that affront and wrong us. For thy Father is so to them that blaspheme Him. Wherefore, though he says various things at various times, yet in no case does He say that ye may be like your Father, but when He says, *Pray for them that despitefully use you, do good to them that hate you*, then he brings in this as the reward. For there is nothing that brings us so near to God, and makes us so like Him[p], as this well-doing. Therefore Paul also, when he says, *Be ye followers of God*, means them to be so in this respect. For we have need of all good deeds, chiefly however of love to man and gentleness, since we need so much of His love to man ourselves. For we commit many transgressions every day. Wherefore also we have need to shew much mercy. But much and little is not measured by the quantity of things given, but by the amount of the givers' means. Let not then the rich be highminded, nor the poor dejected as giving so little, for the latter often gives more than the former. We must not then make ourselves miserable because we are poor, since it makes almsgiving the easier for us. For he that has got much together is seized with haughtiness, as well as a greater affection to that [1]he has. But he that hath but a little is quit of either of these domineering passions: hence he finds more occasions for doing well. For this man will go cheerfully into a prison-house, and will visit the sick, and will give a cup of cold water. But the other will not take upon him any office of this sort, as pampered up[2] by his riches. Be not then out of heart at thy poverty. For thy poverty makes thy traffick for

Rom. 11,34.35

Mat. 5, 48.

Mat. 5, 45.

Eph.5,1.

[1] or lust beyond that

[2] φλιγμαίνων v. Phot. in voce.

[o] i. e. of Baptism, see p. 29. and on Rom. viii. 15. p. 240. Greg. Nyss. in loc. de Or. Dom. Or. 2.

[p] Greg. Nyss. in illud, Dimitte nobis debita nostra, de Or. Dom. Or. 5. init.

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heaven the easier to thee. And if thou have nothing, but have a compassionating soul, even this will be laid up as a reward for thee. Hence too Paul bade us *weep with them that weep*, and exhorted us to be prisoners as though bound with them. For it is not to them that weep only that it yieldeth some solace that there be many that compassionate them, but to them who are in other afflicting circumstances. For there are cases where conversation has as much power to recover him that is cast down as money. For this then God exhorts us to give money to them that ask, not merely with a view to relieve their poverty, but that He may teach us to compassionate the misfortunes of our neighbours. For this also the covetous man is odious, in that he not only disregards men in a beggared state, but because he gets himself trained[1] for cruelty and great inhumanity. And so he that, for their sakes, thinks little of money, is even on this account an object of love, that he is merciful and kind to man. And Christ, when He blesseth the merciful, blesseth and praiseth not those only that give the alms of money, but those also who have the will to do so. Let us then be so inclinable to mercy, and all other blessings will follow, for he that hath a spirit of love and mercy, if he have money, will give it away, or if he see any in distress, will weep and bewail it; if he fall in with a person wronged, will stand up for him; if he see one spitefully entreated, will reach out his hand to him. For as he has that treasure-house of blessings, a loving and merciful soul, he will make it a fountain for all his brethren's needs, and will enjoy all the rewards that are laid up with God[2]. That we then may attain to these, let us of all things frame our souls accordingly. For so, while in this world, we shall do good deeds without number, and shall enjoy the crowns to come. To which may we all attain by the grace and love toward man, &c.

[1] ἀλείφεται

[2] Ms. τῷ Θεῷ

HOMILY XX.

Rom. xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

After discoursing at large upon the love of God toward man, and pointing out His unspeakable concern for us, and unutterable goodness[a], which cannot even be searched into, he next puts it forward with a view of persuading those who have received the benefit to exhibit a conversation worthy of the gift. And though he is so great and good a person, yet he does not decline beseeching them, and that not for any enjoyment he was likely to get himself, but for that they would have to gain. And why wonder that he does not decline beseeching, where he is even putting God's mercies before them? For since, he means, it is from this you have those numberless blessings, from the mercies of God, reverence them, be moved to compassion by them. For they themselves take the attitude of suppliants, that you would shew no conduct unworthy of them. I entreat you then, he means, by the very things through which ye were saved. As if any one who wished to make a person, who had had great kindnesses done him, shew regard, was to bring him the benefactor himself as a suppliant. And what dost thou beseech, let me hear. *That ye would present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.* For Rom. 12, 1.

[a] Ms. shewing that His concern for us is unspeakable, and his goodness such as cannot even be searched into.

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when he had said *sacrifice*, to prevent any from thinking he bade them kill themselves, he forthwith added[1] *living*. Then to distinguish it from the Jewish, he calls it *holy, acceptable to God, your reasonable*[b] *service*. For theirs was a material one, and not very acceptable either. Since He saith,

[1] Greek order.

Isa. 1. *Who hath required this at your hands.* And in sundry other passages He clearly throws them aside. For it was not this, but this with the other, that He looked to have

Ps. 50, 23; 69, 32. presented. Wherefore he saith, *The sacrifice of praise, it glorifieth Me.* And again, *I will praise the name of my God with a song, and this shall please him better than a bullock that putteth forth horns and hoofs.* And so in another place

Ps. 50, 13. He rejects it, and says, *Shall I eat the flesh of bulls, or drink goats' blood?* and proceeds with, *Offer unto God a sacrifice of praise, and pay thy vows unto the Most High.* So Paul also here bids us do. *Present your bodies a living sacrifice.* And how is the body, it may be said, to become a sacrifice? Let the eye look upon no evil thing, and it hath become a sacrifice; let thy tongue speak nothing filthy, and it hath become an offering; let thine hand do no lawless deed, and it hath become a whole burnt offering. Or rather this is not enough, but we must have good works also: let the hand do alms, the mouth bless them that cross one, and the hearing find leisure evermore for lections of Scripture[c]. For sacrifice allows of no unclean thing: sacrifice is a first fruit of the other actions. Let us then from our hands, and feet, and mouth, and all other members, yield a first fruit unto God. Such a sacrifice is well pleasing, as that of the Jews

[4] Hos. 9, 4. was even unclean, for, *their sacrifices*, it says, *are unto them as the bread of mourning.* Not so ours. That presented the thing sacrificed dead: this maketh the thing sacrificed to be living. For when we have mortified our members, then we shall be able to live. For the law of this sacrifice is new, and so the sort of fire is a marvellous one. For it needeth no wood or matter under it; but our fire liveth of itself, and doth not burn up the victim, but rather quickeneth it. This

[b] Reasonable is here used for what has been termed supersensuous, as in the Syriac, and later Latin. see p. 364.

[c] *θείαις ἀκροάσεσιν*. See Suicer in *ἀκροάομαι*. lit. 'divine hearings.' The place where those stood who were not yet admitted to Communion, but heard the Scriptures read, was called the *ἀκρόασις* or hearing; here the act of hearing is meant.

was the sacrifice that God sought of old. Wherefore the Prophet saith, *The sacrifice of God is a broken spirit.* And the three Children offered this when they say, *At this time there is neither prince, or prophet, or leader, or burnt offering, or place to sacrifice before Thee, and to find mercy. Nevertheless, in a contrite heart and an humble spirit let us be accepted.* And observe how great the exactness wherewith he useth each word. For he does not say, offer[1] your bodies as a sacrifice, but *present*[2] them, as if he had said, never more have any interest in them. Ye have given them up to another. For even they that furnish[3] the war-horses have no further interest[4] in them. And thou too hast presented thy members for the war against the devil, and for that dread battle-array. Do not let them down to selfish appliances. And he shews another thing also from this, that one must make them approved, if one means to present them. For it is not to any mortal being that we present them, but to God, the King of the universe; not to war only, but to have seated thereon the King Himself. For He doth not refuse even to be seated upon our members, but even greatly desireth it. And what no king who is but our fellow-servant would choose to do, that the Lord of Angels chooseth. Since then it is both to be presented[5] and is a sacrifice, rid it of every spot, since if it have a spot, it will no longer be a sacrifice. For neither can the eye that looks lecherously be sacrificed, nor the hand be presented that is grasping and rapacious, nor the feet that go lame and go to play-houses, nor the belly that is the slave of self-indulgence, and kindleth lusts after pleasures, nor the heart that hath rage in it, and harlots' love, nor the tongue that uttereth filthy things. Hence we must spy out the spots on our body upon every side. For if they that offered the sacrifices of old were bid to look on every side, and were not permitted to offer an animal *that hath any thing superfluous or lacking, or is scurvy, or scabbed*, much more must we, who offer not senseless animals but ourselves, exhibit more strictness, and be pure in all respects, that we also may be able to say as did Paul, *I am now ready to be offered, and the time of my departure is at hand.* For he was purer than any sacrifice, and so he speaks of himself *as ready to be offered.* But this will be brought about if we kill the old man, if we mortify our

Rom. 12, 1. Ps. 51, 19. Song of 3 Ch. 15. 16.

[1] στῆσαι Ex. 29, 39. LXX.

[2] παρασήσατε see below.

[3] same word

[4] Stewech ad Veget. p. 28.

[5] i. e. as for a King's use.

Lev. 22, 22. 23. Greg. Cur. Pastor. p. i. c. 11.

2 Tim. 4, 6.

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members that are upon the earth, if we crucify the world unto ourselves. In this way we shall not need the knife any more, nor altar, nor fire, or rather we shall want all these, but not made with the hands, but all of them will come to us from above, fire from above, and knife also, and our altar will the breadth of Heaven be. For if when Elijah offered the visible sacrifice, a flame that came down from above consumed the whole water, wood, and stones, much more will this be done upon thee. And if thou hast aught in thee relaxed and secular, and yet offerest the sacrifice with a good intention, the fire of the Spirit will come down, and both wear away that worldliness, and carry up[1] the whole sacrifice. But what *is reasonable*[2] *service?* It means spiritual ministry, conversation according to Christ. As then he that ministereth in the house of God, and officiateth, of whatever sort he may be, then collects himself[3], and becomes more dignified[c]; so we ought to be minded all our whole life as serving and ministering. And this will be so, if every day you bring Him sacrifices[4], and become the priest of thine own body, and of the virtue of thy soul; as, for example, when you offer soberness, when almsgiving, when goodness and forbearance. For in doing this thou offerest *a reasonable service*[5], that is, one without aught that is bodily, gross, visible. Having then raised the hearer by the names bestowed, and having shewn that each man is a priest of[6] his own flesh by his conversation, he mentions also the way whereby we may compass all this. What then is the way?

[1] So mar. and Ms. Sav. perfect.

[2] λογικὴ

[3] συστίλλεται Ezech. 44, 19.

[4] Ms. thyself as a sacrifice.

[5] or worship, λατρείαν

[6] Ms. om. διὰ

Ver. 2. *And be not fashioned*[d] *after this world; but be ye transformed by the renewing of your mind.*

For the fashion of this world is grovelling and worthless, and but for a time, neither hath ought of loftiness, or lastingness, or straight-forwardness, but is wholly perverted. If then thou wouldest walk upright[7], figure not thyself after the fashion of this life present. For in it there is nought abiding or stable. And this is why he calls it a *fashion*[8]; and so in another passage, *for the fashion of this*

[7] or aright, ὀρθὰ

[8] σχῆμα 1 Cor. 6, 31.

[c] σεμνότερος, which implies reverence as well as dignity. The word before probably refers also to dress. See Ex. 28, 43. but in this case the outward act so truly represents the inward, that it is difficult to separate them.

[d] E. V. *conformed to.* The translation is altered to express the distinction noticed in the comment.

world passeth away. For it hath no durability or fixedness, but all in it is but for a season; and so he calls it this age[1], hereby to indicate its liableness to misfortune, and by the word *fashion* its unsubstantialness. For speak of riches, or of glory, or beauty of person, or of luxury, or of whatever other of its seemingly great things you will, it is a fashion only, not reality, a show and a mask, not any abiding substance[2]. But *be not thou fashioned after this, but be transformed*, he says, *by the renewing of your mind.* He says not change the fashion, but *be transformed*[3], to shew that the world's ways are a fashion, but virtue's not a fashion, but a kind of real *form*[c], with a natural beauty of its own, lacking not the trickeries and fashions of outward things, which no sooner appear than they go to nought. For all these things, even before they come to light, are dissolving. If then thou throwest the fashion aside, thou wilt speedily come to the *form.* For nothing is more strengthless than vice, nothing so easily wears old. Then since it is likely that being men they would sin every day, he consoles his hearer by saying, *renew thyself from day to day.* This is what we do with houses, we keep constantly repairing them as they wear old, and so do thou unto thyself. Hast thou sinned to-day? hast thou made thy soul old? despair not, despond not, but renew it by repentance, and tears, and confession, and by doing of good things. And never fail of doing this. And how are we to do this?

Rom. 12, 2.

[1] Or world, Gr. αἰῶν

[2] ὑπόστασις

[3] μεταμορφοῦ

[4] Hilary on Ps. 119.

That ye may prove (things more expedient[5]*, and know)*[f] *what is that good, and acceptable, and perfect will of God?*

[5] διαφέροντα

Either he means by this, be renewed, that ye may learn what is more expedient for you, and what the will of God. Or rather, that ye can get so renewed if ye learn the things expedient, and what God may will. For if thou see this, and know how to distinguish the nature of things, thou art in possession of the whole way of virtue. And who, it may be said, is ignorant of what is expedient, and what is the will of God? They that are flurried with the things of this world, they that deem riches an enviable thing, they that make light of poverty, they

[c] μορφή. See Phil. 2, 6. 7. 8. and St. Chrysostom on the passage, Hom. 6.

[f] See the note of Matthiæ on the place. His Mss. and Bodl. have *and know*; it seems a slip of memory; see Rom. 2, 18.

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that follow after power, they that are gaping after outward glory, they that think themselves great men when they raise fine houses, and buy[1] costly sepulchres, and keep herds of slaves, and carry a great swarm of eunuchs about with them; these know not what is expedient for them, or what the will of God is. For both of these are but one thing. For God willeth what things are expedient for us, and what God willeth, that is also expedient for us. What then are the things which God willeth? to live in poverty, in lowliness of mind, in contempt of glory; in continency, not in self-indulgence; in tribulation, not in ease; in sorrow, not in dissipation, and laughter; in all the other points whereon He hath given us laws. But the generality do even think these things of ill omen[g]; so far are they from thinking them[2] expedient, and the will of God. This then is why they ever can come near even to the labours for virtue's sake. For they that do not know so much even as what virtue may be, but reverence vice in its place, and take in unto them[h] the harlot instead of the modest wife, how are they to be able to stand aloof from the present world. Wherefore we ought above all to have a correct estimate of things, and even if we do not follow after virtue, to praise virtue, and even if we do not avoid vice, to stigmatize vice, that so far we may have our judgments uncorrupted. For so as we advance on our road, we shall be able to lay hold on the realities. This then is why he also bids you be renewed, *that ye may prove what is the perfect will of God.* But here he seems to me to be attacking the Jews too, who cling to the Law. For the old dispensation was a will of God, yet not the ultimate purpose, but allowed owing to their feebleness. But that which is a perfect one, and well-pleasing, is the new conversation. So too when he called it *a reasonable service*, it was to set it in contrast with that other[3] that he gave it such a name.

[1] Ms. build.

[2] Ms. ταῦτα.

[3] v. note p. 360.

Ver. 3. *For I say, through the grace given unto me, to every man that is among you, not to think of himself more*

[g] οἰωνίζονται, v. Jung. ad J. Poll. v. 163. Dem. adv. Aristog. 1. (794. 5.) it means to make a sign of detestation on meeting any thing counted unlucky.

[h] συγκαταπλιόντες, 1 Ms. ap. Ben. συγκαταπλίνοντες, taking to their bed.

highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. Rom. 12, 3.

After saying above, *I beseech you by the mercies of God*, here he says again, *by the grace*. Observe the teacher's lowliness of mind, observe a spirit quite subdued! He means to say that he is in no respect worthy to be trusted in such an exhortation and counsel. But at one time he takes the mercies of God along with him, at another His grace. It is not my word, he would say, that I am speaking, but one from God. And he does not say, For I say unto you by the wisdom of God, or, for I say unto you by the Law given of God, but, *by the grace*, so reminding them continually of the benefits done them, so as to make them more submissive[i], and to shew that even on this account, they were under an obligation to obey what is here said. *To every man that is among you.* Not to this person and to that merely, but to the governor and to the governed, to the slave and to the free, to the unlearned and to the wise, to the woman and to the man, to the young and to the old. For the Law is common to all as being the Lord's. And by this he likewise makes his language inoffensive, setting the lessons he gives to all, even to such as do not come under them, that those who do come under them may with more willingness accept such a reproof and correction. And what dost thou say? Let me hear. *Not to think more highly than he ought to think.* Here he is bringing before us the mother of good deeds, which is lowliness of mind, in imitation of his own Master. For as He, when He went up into the mountain, and was going to give a tissue of moral precepts, took this for His first beginning, and made this the foundation, in the words, *Blessed are the poor in spirit;* so Paul too, as he has now passed from the doctrinal parts to those of a more practical kind, has taught us virtue in general terms, by requiring of us the admirable[k] sacrifice; and being on the point of giving a more particular portrait of it, he begins from lowliness of mind as from the head, and tells us, *not to think more highly of one's self than one ought to think*, (for this is the will of God[l],) *but to think soberly.* Mat. 5, 3. [l] Ms. om. for, &c.

[i] Mar. to make them out to be more happy.

[k] Mar. 'taught us that virtue is admirable by requiring of us *sacrifice*,' but this does not suit the context.

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But what he means is about this. We have received wisdom not that we should use it to make us haughty, but to make us soberminded. And he does not say in order to be lowly in mind, but in order to sobriety, meaning by sobriety[1] here not that virtue which contrasts with lewdness, nor the being free from intemperance, but being sober and healthful in mind. And the Greek name of it means keeping the mind safe[1]. To shew then that he who is not thus modest[2], cannot be sober either, that is, cannot be staid and healthful minded, (because such an one is bewildered, and out of his wits, and is more crazed than any madman,) he calls lowliness of mind, soberness of mind.

[1] σωφροσύνη

[2] μαινομένους

According as God hath dealt to every man the measure of faith. For since having gifts given them had made many unreasonably elated, both with these and with the Corinthians, see how he lays open the cause of the disease, and gradually removes it. For after saying that we should think soberly, he proceeds, *according as God hath dealt to every man the measure of faith*, meaning here the gift by faith: and by using the word *dealt*, he solaces him who had the less, and humbles him who had the greater share. For if God dealt it, and it is no achievement of thine, why think highly of thyself? But if any one says that faith here does not mean the gift, this would only the more shew that he was humbling the vain boasters. For if that faith which is[3] the cause of the gift, by which faith miracles are wrought, be itself from God, on what ground dost thou think highly of thyself? If He had not come, or been incarnate, then the things of faith would not have fared well either. And it is from hence that all the good things take their rise. But if it is He that giveth it, He knoweth how He dealeth it. For He made all, and taketh like care of all. And as His giving came of His love towards man, so doth the quantity which He giveth. For was He who had shewn His goodness in regard to the main point, which is the giving of the gifts, likely to neglect thee in regard to the measure? For had He wished to do thee dishonour, then He had not given them at all. But if to save thee and to honour thee was what He had in view, (and for this He came and distributed such great blessings,) why art thou confounded and disturbed, and

[3] Mar. and Ms.

[1] σώζουσαν τὴν φρόνησιν, Aristot. Eth. vi.

abusest thy wisdom to foolishness, making thyself more disgraceful than one who is by nature so. For being foolish by nature is no ground of complaint. But being foolish through wisdom, is at once bereaving one's self of excuse, and running into greater punishment. Rom. 12, 3.

Such then are those, who pride themselves upon their wisdom, and fall into the excess of recklessness[m]. For recklessness of all things makes a person a fool. Wherefore the Prophet calls the barbarian by this name. But *the fool*, he says, *shall speak folly*. But that you may see the folly of him from his own words, hear what he says. *Above the stars of heaven will I place my throne, and I will be like the Most High. I will take hold of the world as a nest, and as eggs that are left will I take them away.* Now what can be more foolish than these words. And to each instance of haughty language he directly applies this reproach. And if I were to set before you every expression of them that are reckless, you would not be able to distinguish whether the words are those of a reckless man or a fool. So entirely the same is this failing and that. And another of a strange nation says again, *I am God and not man;* and another again, *Can God save you, or deliver you out of my hand?* And the Egyptian too, *I know not the Lord, neither will I let Israel go.* And the foolish body in the Psalmist is of this character, who hath *said in his heart, There is no God.* And Cain, *Am I my brother's keeper?* Can you now distinguish whether the words are those of the reckless or those of the fool? For recklessness going out of due bounds, and being a departure from reason, (whence its name recklessness[1],) maketh men both fools and vainglorious. And, *if the beginning of wisdom is the fear of the Lord*, the beginning of folly is surely not knowing the Lord. If then knowing be wisdom, and not knowing Him folly, and not knowing come of haughtiness[2], (for the beginning of haughtiness is the not knowing of the Lord,) then is haughtiness the extreme of folly. Such was Nabal, if not to Godward, at least toward man, having become senseless from his recklessness[3]. But he afterwards died of fear. For

Is. 32, 6.

Is. 14, 14.

Ezech. 28, 2. Dan. 3, 15. Ex. 5, 2.

Ps. 14, 1.

Gen. 4, 9.

[1] ἀπόνοια

[2] ὑπερηφανία

[3] θρασυδειλοί, Ar. Eth. iii.

[m] This word has been sometimes translated haughtiness, but means something more; usually the recklessness of despair, but sometimes that of pride.

HOMIL. XX. when any falleth from the measure of wisdom, he becomes at once a coward and bold, his soul having been made feeble. For as the body when it loseth its proper tone, having become out of condition, is a prey to any disease, thus too the soul when it hath lost its greatness of nature and lowly-mindedness, having gotten a particular habit[1], becomes feeble and fearful, as well as bold and unreasonable, and loses its powers of self-consciousness. And he that has lost these, how is he to know things above himself? For as he that is seized with a frenzy, when he has so lost them, knoweth not even what is right before him; and the eye, when it is dimmed, darkeneth all the other members; so doth it happen with this recklessness. Wherefore these are more miserable than the mad, or than those silly by nature. For like them they stir laughter, and like them they are ill-tempered. And they are out of their wits as the others are, but they are not pitied as they are. And they are beside themselves, as are these, but they are not excused, as are these, but are hated only. And while they have the failings of either, they are bereaved of the excuse of either, being ridiculous not owing to their words only, but to their whole appearance also. For why, pray, dost thou stiffen up thy neck? or why walk on tiptoe? why knit up thy brows? why stick thy breast out? Thou canst not make one hair white or black, and thou goest with as lofty gait as if thou couldest command every thing. No doubt thou wouldest like to have wings, and not go upon the earth at all! No doubt thou wouldest wish to be a prodigy! For hast thou not made thyself prodigious now, when thou art a man and triest to fly? or rather flying from within, and bloated in every limb? What shall I call thee to quit thee of thy recklessness? If I call thee ashes, and dust, and smoke, and pother, I should have described thy worthlessness to be sure, but still I should not have laid hold of the exact image I wanted. For I want to put their bloatedness before me, and all its emptiness. What image am I to find then which will suit with all this? To me it seems to be like tow in a blaze. For it seems to swell when lighted, and to lift itself up; but when it is submitted to a slight touch of the hand, it all tumbles down, and turns out to be more worthless than the veriest

[1] ἕξιν

ashes. Of this sort are the souls of these men; that empty inflatedness of theirs even the commonest attack may humble and bring down. For he that behaves recklessly must of necessity be a thoroughly feeble person, since the height he has is not a sound one, but even as bubbles are easily burst, so are these men easily undone. But if thou dost not believe, give me a bold reckless fellow, and you will find him more cowardly than a fallen man even at the most trivial circumstance. For as the flame that rises from dry sticks is no sooner lighted than it becomes dust, but stiff logs do not by their nature easily kindle up, and then keep up their flame a long time burning; so souls that be stern and firm are not easily kindled or extinguished; but these men undergo both of these in a single moment. Since then we know this, let us practise humble-mindedness. For there is nothing so powerful as it, since it is stronger even than a rock and harder than adamant, and places us in a safety greater than that of towers and cities and walls, being too high for any of the artillery of the devil. As then recklessness makes men an easy prey even to ordinary occurrences, being, as I was saying, easier broken than a bubble, and rent more speedily than a spider's web, and more quickly dissolved than a smoke; that we then may be walking upon the strong rock, let us leave that and take to this. For thus in this life present we shall find rest, and shall in the world to come have every blessing, by the grace and love toward man, &c.

Rom. 12, 3.

HOMILY XXI.

Rom. xii. 4, 5.

For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another.

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Again he uses the same ensample as he does to the Corinthians, and that to allay the same passion. For great is the power of the medicine, and the force of this illustration for the correcting of this disease of haughtiness. Why (he means) dost thou think highly of thyself? Or why again does another utterly despise himself? Are we not all one body, both great and small? When then we are in the total number but one, and members one of another, why dost thou by thy haughtiness separate thyself? Why dost thou put thy brother to shame? For as he is a member of thee, so art thou also of him. And it is on this score that your claims to honour are so equal. For he has stated two things that might take down their haughty spirit; one that we are members one of another, not the small of the great only, but also the great of the small; and another, that we are all one body. Or rather there are three points, since he shews that the gift was also one[1]. *Therefore be not high-minded.* For it was given thee of God; thou didst not take it, nor find it even. Hence too, when he touches upon the gifts, he does not say that one received more, and another less, but what? *different.* For his words are, *having then gifts*, not less and greater, but, *differing*. And what if thou art not appointed

[1] Ms. was a free one

to the same office, still the body is the same. And beginning with gifts, he ends with good deeds[1]; and so after mentioning prophecy, and ministry, and the like, he concludes with mercy, diligence, and succour. Since then it was likely that some would be virtuous, yet not have prophecy, he shews how that this too is a gift, and a much greater one than the other, (as he shews in the Epistle to the Corinthians,) and so much the greater, as that one has a reward, the other is devoid of a recompense. For the whole is matter of gift and grace. Wherefore he saith, Rom. 12, 6. 7.

[1] Ms. pl.

Ver. 6. *Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith.*

[2] Mar. and Ms. of God

Since then he had sufficiently comforted them, he wishes also to make them vie with each other[a], and labour more in earnest, by shewing that it is themselves that give the grounds for their receiving more or less. For he says indeed that it is given by God, (as when he says, *according as God hath dealt to every man the measure of faith;* and again, *according to the grace given unto us,*) that he may subdue the haughty. And he says that the beginnings lie with themselves, to rouse the listless. And this he does in the Epistle to the Corinthians also, to produce both these emotions. For when he saith, *covet earnestly the gifts*, he shews that they were themselves the cause of the differences in what was given. But when he says, *Now all these things worketh one and the selfsame Spirit, dividing to every man severally as He will*, he is proving that those who have received it ought not to be elated, so using every way open to him to allay their disorder. And this he does here also. And again, to rouse those who have fallen drowsy, he says, *Whether prophecy, let us prophesy according to the proportion of faith.* For though it is a grace, yet it is not poured forth at random, but framing its measure according to the recipients, it letteth as much flow as it may find the vessel of faith that is brought to be capable of. 1 Cor. 12, 31. 1 Cor. 12, 11.

Ver. 7. *Or ministry, let us wait on our ministering.*

Here he names a comprehensive thing. For the Apostle-

[a] Or feel they need an effort, ἀγωνίας. See on Rom. xi. 21. p. 349.

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ship even is called a ministry, and every good[1] work of the Spirit is a ministry. This is indeed a name of a peculiar office, here, however, it is used in a general sense. *Or he that teacheth, on teaching.* See with what indifference he places them, the little first and the great afterwards, again giving us the same lesson, not to be puffed up or elated.

[1] Ms. om. good

Ver. 8. *Or he that exhorteth, on exhortation.*

Acts 13, 1.

And this is a species of teaching too. For *if ye have any word of exhortation*, it says, *speak unto the people.* Then to shew that it is no great good to follow after virtue unless this is done with the proper rule, he proceeds,

[2] μεταδιδοὺς, imparteth

He that giveth[2], *let him do it with simplicity.* For it is not enough to give, but we must do it with munificence also, for this constantly answereth to the name of simplicity. Since even the virgins had oil, still, since they had not enough, they were cast out from every thing. *He that*

[3] E. V. *ruleth*, προϊστάμενος

defendeth[3], *with diligence;* for it is not enough to undertake the defence, unless he do it with diligence and zeal[b]. *He that sheweth mercy, with cheerfulness.* For it is not enough to shew mercy, but it behoves us to do it with a largeness and an ungrudging spirit, or rather not with an ungrudging, but even with a cheerful and rejoicing one, for not grudging does not amount to rejoicing. And this same point, when he is writing to the Corinthians also, he insisted very strongly upon. For to rouse them to such largeness he said, *He that soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap bountifully.* But to correct their temper he added, *Not grudgingly or of necessity.*

2 Cor. 9, 6.

Aristot. Eth. N. ii. 3. and iv. 1.

For both the shewer of mercy ought to have both ungrudgingness and pleasure. And why dost thou bemoan thyself of giving alms? Why dost thou grieve at shewing mercy, and lose the advantage of the good deed? For if thou grievest, thou dost not do mercy, but art cruel and inhuman. For if thou grievest, how shalt thou be able to raise up him that is in sorrow? For it is much if he suspect no ill, even when thou art giving with joyfulness. For since nothing seems to men such a disgrace as to be receiving from others,

[b] Near the end of Hom. 19. we have καὶ ἀδικουμένῳ στοιτύχῃ προστήσασι, which proves that he takes the word in the sense here given. "Unless, &c." added from Ben. and Ms. Bodl.

unless by an exceedingly cheerful look thou removest the suspicion, and shewest that thou art receiving rather than giving, thou wilt even cast down the receiver rather than raise him up. This is why he says, *He that sheweth mercy, with cheerfulness.* For who that is receiving a kingdom, is of sad countenance? Who that is receiving pardon for his sins continueth of dejected look? Mind not then the expenditure of the money; but the increase that comes of that expenditure. For if he that soweth rejoiceth though sowing with uncertainty of return, much more should he do so that farms the Heaven. For in this way, even though thou give but little, thou wilt be giving much; even as how much soever thou givest with a sad countenance, thou wilt have made thy much a little. Thus the widow outweighed many talents by the two mites, for her spirit was large. And how is it possible, it may be said, for one that dwells with poverty in the extreme, and empties forth his all, to do this with a ready mind? Ask the widow, and thou wilt hear the way, and wilt know that it is not poverty[c] that makes narrow circumstances, but the temper of a man that effects both this and its opposite. For it is possible even in poverty to be munificent[1], and in riches to be niggardly. Hence in giving he looks for simplicity, and in shewing mercy for cheerfulness, and in patronising for diligence. For it is not with money only that he wishes us to render every assistance to those in want, but both with words, and deeds, and in person, and in every other way. And after mentioning the chief kind of aiding[2], that which lies in teaching, namely, and that of exhorting, (for this is a more necessary kind, in that it nurtures the soul,) he proceeds to that by way of money, and all other means; then to shew how these may be practised aright, he bringeth in the mother of them, love.

Rom. 12, 9.

[1] μεγαλόψυχον

[2] προστασίαν

Ver. 9. *Let love be without dissimulation*, he says.

If thou hast this, thou wilt not perceive the loss of thy money, the labour of thy person, the toil of thy words, thy trouble, and thy ministering, but thou wilt bear all courageously, whether it be with person, or money, or word, or any other thing whatsoever, that thou art to assist thy

[c] πενία here seems distinguished from πτωχεία, as in the Plutus.

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neighbour. As then he doth not ask for giving only, but that with simplicity, not aiding, but that with diligence, nor alms, but that with cheerfulness; so even love too he requires not alone, but that without dissimulation. Since this is what love is. And if a man have this, every thing else follows. For he that sheweth mercy does so with cheerfulness, (for he is giving to himself:) and he that aideth, aideth with diligence; for it is for himself he is aiding: and he that imparteth doth this with largeness; for he is bestowing it on himself. Then since there is a love even for ill things, such as is that of the intemperate, that of those who are of one mind for money, and for plunder's sake, and for revels and drinking clubs, he clears it of all these, by saying, *Abhor*[1] *that which is evil.* And he does not speak of refraining from it, but of *abhorring*[2] *it*, that is, hating it, and hating it exceedingly. For this word ἀπὸ is often of intensive force with him, as where he speaks of *earnest expectation*[d], *looking out for*[e], (complete) *redemption*[f]. For since many who do not evil things still have a desire after them, therefore he says, *Abhor.* But what he wants is to purify the thought, and that we should have a mighty enmity, hatred, and war against vice. For do not fancy, he means, because I said, *Love one another*, that I mean you to go so far as to cooperate even in bad actions with one another: for the law that I am laying down is just the reverse. Since it would have you an alien not from the action only, but even from the inclination towards vice; and not merely an alien from this same inclination, but to have an excessive aversion and hatred of it too. And he is not content with only this, but he also urges the practice of virtue. *Cleave to that which is good.*

[1] ἀποστυγοῦντες
[2] so Ms.

He does not speak of doing only, but of being disposed too. For this the command *to cleave to it* indicates. So God, when He knit the man to the woman, said, *For he shall cleave to his wife.* Then he mentions reasons why we ought to love one another.

Ver. 10. *Be kindly affectioned one to another with brotherly love.*

[d] ἀποκαραδοκία, Rom. 8, 19.
[e] ἀπεκδέχομαι, Rom. 8, 23.
[f] ἀπολύτρωσις, Rom. 8, 24. see ad loc. Hom. xiv. p. 248.

Ye are brethren, he means, and have come of the same pangs. Hence even on this head you ought to love one another. And this Moses said to those who were quarrelling in Egypt, *Ye are brethren, why do ye wrong one to another?* When then he is speaking of those without, he says, *if it be possible, as much as in you lieth, live peaceably with all men.* But when he is speaking of his own, he says, *Be kindly affectioned one to another with brotherly love.* For in the other case he requires abstinence from quarrelling, and hatred, and aversion: but here loving too, and not merely loving, but the loving of relatives. For not only must one's *love be without dissimulation*, but intense also, and warm, and glowing. Because, to what purpose would you love without fraud, and not love with warmth? Whence he says, *kindly affectioned one towards another*, that is, be friends, and warm ones too. Do not wait to be loved by another, but leap at it thyself, and be the first to begin it. For so wilt thou reap the wages of his love also. Having mentioned the reason then why we ought to love one another, he tells us also the way in which the affection may grow unchangeable. Whence he proceeds, *In honour preferring one another.* For this is the way that affection is produced, and also when produced abideth. And there is nothing which makes friends so much, as the earnest endeavour to overcome one's neighbour in honouring him. For what he had mentioned before comes of love, and love of honour, as honour does too of love. Then that we may not honour only, he looks for something besides, when he says,

Rom. 12, 11.

Exod. 2, 13.

Ver. 11. *Not backward in zeal*[g].

For this also gendereth love when with honour we also shew a readiness to protect: as there is nothing that makes men beloved so much, as honour and forethought. For to love is not enough, but there must be this also: or rather this also comes of loving, as also loving has its warmth from this, and they are confirmative one of another. For there are many that love in mind, yet reach not forth the hand. And this is why he uses every means to build up love. And how are we to become *not backward in zeal?*

[g] E. V. *not slothful in business.*

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Fervent in spirit. See how in every instance he aims after higher degrees; for he does not say *give* only, but *with largeness;* nor *rule*, but do it *with diligence;* nor *shew mercy*, but do it *with cheerfulness;* nor *honour*, but *prefer one another;* nor *love*, but do it *without dissimulation;* nor refrain from *evil* things, but *hate* them; nor hold to *what is good*, but *cleave* to it; nor *love*, but do it *with brotherly affection;* nor be zealous, but be so without backwardness; nor have the *Spirit*, but have it *fervent*, that is, that ye may be warm and awakened. For if thou hast those things aforesaid, thou wilt draw the Spirit to thee. And if This abide with thee, It will likewise make thee good for those purposes, and all things will be easy from the Spirit and the love, while thou art made to glow from both sides. Dost thou not see the bulls[1] that carry a flame upon their back, how nobody is able to withstand them? So thou also wilt be more than the devil can sustain, if thou takest both these flames. *Serving the Lord.* For it is possible to serve God in all these ways; in that whatever thou doest to thy brother passes on to thy Master, and as having been Himself benefitted, He will reckon thy reward accordingly. See to what height he has raised the spirit of the man that worketh these things! Then to shew how the flame of the Spirit might be kindled, he says,

[1] Hannibal. ap. Liv. xxii. 16.

Ver. 12. *Rejoicing in hope, patient in tribulation, continuing instant in prayer.*

For all these things are fuel for that fire. For when he had required the expenditure of money and the labour of the person, and ruling, and zeal, and teaching, and other laborious occupations, he again supples the wrestler with love, with the Spirit, through hope. For there is nothing which makes the soul so courageous and venturesome for any thing, as a good hope. Then even before the good things hoped for, he gives another reward again. For since hope is of things to come, he says, *patient in tribulation.* And before the things to come, in this life present thou wilt gain a great good[2] from tribulation, that of becoming hardy and tried. And after this he affords them another help, when he says, *continuing instant in prayer.* When therefore love maketh things easy, and the Spirit assisteth, and

[2] see on Rom. 5, 4. p. 139.

hope lighteneth, and tribulation maketh thee tried and apt for bearing every thing nobly, and thou hast along with these another very great weapon, to wit, *prayer* and the aidances that come of prayer, what further grievousness can there be in what he is enjoining? Surely none. You see how in every way he gives the wrestler firm footing, and shews that the injunctions are perfectly easy. Consider again how he vindicates almsgiving, or rather not almsgiving absolutely, but that to the saints. For above when he says, *he that sheweth mercy, with cheerfulness*, he makes us open-handed to every body. Here, however, it is in behalf of the faithful that he is speaking. And so he proceeds to say, Rom. 12, 13.

Ver. 13. *Sharing with the necessity*[1] *of the saints.* [1] χρείαις al. μνείαις memories

He does not say, Bestow upon, but *share with the necessity*[g] *of the saints*, to shew that they receive more than they give, that it is a matter of merchandize, because it is a community. Do you bring in money? They bring you in boldness toward God. *Given to*[2] *hospitality.* He does not say doing it, but *given* to it, so to instruct us not to wait for those that shall ask it, and see when they will come to us, but to run to them, and be given to finding[h] them. [2] Gr. *Pursuing*

Thus did Lot, thus Abraham. For he spent the whole day upon it, waiting for this goodly prey, and when he saw it, leaped on it, and ran to meet them, and worshipped upon the ground, and said, *My Lord, if now I have found favour in Thy sight, pass not away from Thy servant.* Not as we do, if we happen to see a stranger or a poor man, knitting our brows, and not deigning even to speak to them. And if after thousands of entreaties we are softened, and bid the servant[3] give them a trifle, we think we have quite done our duty. But he did not so, but assumed the fashion of a suppliant and a servant, though he did not know who he was going to take under his roof. But we, who have clear information that it is Christ whom we take in, do not grow gentle even for this. But he both beseeches, and entreats, and falls on his knees to them, yet we insult those that come to us. And he indeed did all by himself and his wife, Gen. 18, 3. [3] Ms. and mar. sing.

g St. Chrysostom (on 2 Tim. i. 16.) adopts and argues on the reading, μνείας, for which there is some authority. See Brit. Crit. No. LI. p. 80, 81.

h καταδιώκειν. lit. hunt them down.

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whereas we do it not even by our attendants. But if you have a mind to see the table that he set before them, there too you will see great bounteousness, not such as the temper for superfluous display occasions[i], but what the riches of a ready will does. Yet how many rich persons were there not then? Still none did any thing of the kind. How many widows were there in Israel? Yet none shewed hospitality to Elijah. How many wealthy persons again were there not in Elisha's day? But the Shunamite alone gathered in the fruits of hospitality; as did Abraham also then[k] with largeness and ready mind. And on this ground he deserves one's admiration most, that when he had no knowledge who they were that had come, yet he so acted. Do not thou then be curious either: since for Christ thou dost receive him. And if thou art always so scrupulous, many a time wilt thou pass by a man of esteem, and lose thy reward from him. And yet he that receiveth one that is not of esteem, hath no fault found with him, but is even rewarded. For he that *receiveth a prophet in the name of a prophet, shall receive a prophet's reward.* But he who out of this ill-timed scrupulousness passeth one that should be admired, shall even suffer punishment. Do not then busy thyself with men's lives and doings. For this is the very extreme of niggardliness, for one loaf to be exact about a man's entire life. For if this person be a murderer, if a robber, or what not, does he therefore seem to thee not to deserve a loaf and a few pence? And yet Thy Master causeth even the sun to rise upon him! And dost thou judge him unworthy of food even for a day? I will put another case to you besides. Now even if you were positively certain that he were laden with countless iniquities, not even then wouldest thou have an excuse for depriving him of this day's sustenance. For thou art the servant of Him who said, *ye know not what spirit ye are of.* Thou art servant to Him Who healed those that stoned Him, or rather Who was crucified for them. And do not tell me that he killed another,

[i] Mar. and Ms. (with some variation) which not the excess of wealth furnished.

[k] Ms. om ὥν, possibly it should be ὅν. making the sense, 'whom beside his largeness and ready mind it is just especially to admire,' &c.

for even if he were going to kill thee thyself, even then thou shouldest not neglect him when starving. For thou art a disciple of Him who desired the salvation even of them that crucified Him, who said upon the Cross itself, *Father, forgive them, for they know not what they do.* Thou art the servant of Him who healed him that smote Him, who upon the Cross itself crowned the man who had scorned Him. And what can equal this? For both the robbers at the first scorned Him. Still to one of these He opened Paradise. And he bewails those who were upon the point of killing Him, and is troubled and confounded at seeing the traitor, not because He was going to be crucified, but because he was lost. He was troubled then as having foreknowledge of the hanging, and the punishment after the hanging. And though He knew his wickedness, He bore with it to the last hour, and thrust not away the traitor, but even kissed him. Thy Master kisseth, and with His lips receiveth him who was on the very point of shedding His precious Blood. And dost thou count the poor not worthy even of a loaf, and reverencest not the Law which Christ laid down? Now by this he shews that we ought not to turn aside, not only from the poor, but not even from those that would lead us away to death. Do not tell me then, that so and so hath done me grievous mischief, but just consider what Christ did near the Cross itself, wishing to amend by His kiss the traitor by whom He was on the point of being betrayed. And see with how much power to shame him. For He says, *Judas, betrayest thou the Son of man with a kiss?* Who is there He would not have softened? who is there that this address would not have made yielding? What beast? what adamant? yet not that wretched man. Do not then say, that such an one murdered such an one, and that is why I turn aside from him. For even if he were upon the point of thrusting a sword down into thee, and to plunge his hand into thy neck itself, kiss this very right hand! since even Christ kissed that mouth which wrought His death! And therefore do not thou either hate, but bewail and pity him that plotteth against thee. For such an one deserveth pity at our hands, and tears. For we are the servants of Him who kissed even the traitor, (I will not leave

Rom. 12, 13.

Luke23, 34.

Luke22, 48.

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off dwelling over that continually.) spoke words unto him more gentle than the kiss. For He did not even say, O thou foul and villainous traitor, is this the sort of recompense thou returnest us for so great a benefit? But in what words? 'Judas;' using his own name, which is more like a person bemoaning, and recalling him, than one wroth at him. And he does not say, thy Teacher, thy Master, and Benefactor, but, *the Son of Man.* For though He were neither Teacher nor Master, yet is it with One who is so gently, so unfeignedly affected towards thee, as even to kiss thee at the time of betrayal, and that when a kiss too was the signal for the betrayal; is it with Him that thou playest the traitor's part? Blessed art Thou, O Lord! What lowliness of mind, what forbearance hast Thou given us ensamples[1] of! And to him He so behaved. But to those who came with staves and swords to Him, was it not so too? What can be more gentle than the words spoken to them? For when He had power to demolish them all in an instant, He did nothing of the kind, but as expostulating[2], addressed them in the words, *Have ye come out as against a thief with swords and staves?* And having cast them down backwards, as they continued insensible, He of His own accord gave Himself up next, and forebore while He saw them putting manacles upon His holy hands, while He had the power at once to confound all things, and overthrow them. But dost thou even after this deal fiercely with the poor? And even were he guilty of ten thousand sins, want and famine were enough to soften down a soul ever so blunted. But thou standest brutalized, and imitating the rage of lions. Yet they never taste of dead bodies. But thou, while thou seest him a very corpse[3] for distresses, yet leapest upon him now that he is down, and tearest his body by thine insults, and gatherest storm after storm, and makest him as he is fleeing to the haven for refuge to split upon a rock, and bringest a shipwreck about more distressing than those in the sea. And how wilt thou say to God, Have mercy upon me, and ask of Him remission of sins, when thou art insolent to one who hath done no sin, and callest him to account for this hunger and great necessity, and throwest all the brute beasts into the shade by thy cruelty. For they indeed by the com-

[1] Mar. and Ms. plur.

[2] ἐντρεπτικῶς Mat. 26, 55. John 18. 6.

[3] τεταριχευμένον lit. salter, or, a mummy

pulsion of their belly lay hold of the food needful for them. But thou, when nothing either thrusts thee on or compels thee, devourest thy brother, bitest, and tearest him, if not with thy teeth, yet with words that bite more cuttingly. How then wilt thou receive the sacred Host[1], when thou hast empurpled thy tongue in human gore? how give the kiss of peace, with mouth gorged with war? Nay, how enjoy even common nourishment, when thou art gathering so much venom? Thou dost not relieve the poverty[1]? why make it even more grinding? thou dost not lift up him that is fallen, why throw him down also? thou dost not remove despondency, why even increase it? thou givest no money, why use insulting words besides? Hast thou not heard what punishment they suffer that feed not the poor? to what vengeance they are condemned? For He says, *Depart to the fire prepared for the devil and his angels.* If then they that feed not are so condemned, what punishment are they to suffer, who besides not feeding, even insult? What punishment shall they undergo? what hell? That we kindle not so great evils against ourselves, whiles we have it in our power, let us correct this evil complaint also, and put a bridle on the tongue. And let us be so far from insulting, as even to invite them, both by words and actions, that by laying up much mercy for ourselves, we may obtain the blessings promised us. Which God grant that we may all attain unto by His grace and love towards man, &c.

Rom. 12, 13.

[1] προσφοράν

Mat. 25, 41.

[1] Ms. runs thus: 'Thou dost not relieve the poverty. Thou dost not give money, why use insulting words besides? Thou dost not lift up him that is fallen, why throw him down also? Thou dost not remove his longing, why make it even more urgent?'

HOMILY XXII.

Rom. xii. 14.

Bless them which persecute you; bless, and curse not.

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After teaching them how they ought to be minded towards one another, and after joining the members closely into one, he next proceeds to lead them forth to the battle without, which he makes easier as from this point. For as he who hath not managed things well with those of his own side, will find more difficulty in arranging affairs with strangers, so he that has preached himself duly among these, will with the more ease have the advantage of those without also. Hence then Paul also as he goes on in his journey, after the one places the other, and says, *Bless them that persecute you.* He did not say, be not spiteful or revengeful, but required something far better. For that a man that was wise might do, but this is quite an angel's part. And after saying *bless*, he proceeds, *and curse not*, lest we should do both the one and the other, and not the former only. For they that persecute us are purveyors of a reward to us. But if thou art sober-minded, there will be another reward after that one, which thou wilt gain thyself. For he will yield thee that for persecution, but thou wilt yield thyself the one from the blessing of another, in that thou bringest forth a very great sign of love to Christ. For as he that curseth his persecutor, sheweth that he is not much pleased at suffering this for Christ, thus he that blesseth sheweth a great love. Do not then abuse him, that thou thyself mayest gain

the greater reward, and mayest teach him that the thing is matter of inclination, not of necessity, of holiday and feast, not of calamity or dejection. For this cause Christ Himself said, *Rejoice when men speak all manner of evil against you falsely.* Hence too it was that the Apostles returned with joy not from having been evil spoken of only, but also at having been scourged. For besides what I have mentioned, there will be another gain, and that no small one, that you will make, both the abashing of your adversaries hereby, and instructing of them by your actions that you are travelling to another life; for if he see thee joyous, and elevated[1], from suffering ill, he will see clearly from the actions that thou hast other hopes greater than those of this life. So that if thou dost not so, but weepest and lamentest, how is he to be able to learn from that that thou art tarrying for any other life? And besides this, thou wilt compass yet another thing. For provided he see thee not vexed at the affronts done thee, but even blessing him, he will leave harrassing thee. See then how much that is good comes from this, both a greater reward for thyself and a less temptation, and he who was persecuting thee will forbear, and God too will be glorified: and to him that is in error[2] thy endurance will be instruction in godliness. For this reason it was not those that insult us only, but even those that persecute us and deal despitefully with us, that he bade us requite with the contrary. And now he orders them to bless, but as he goes on, he exhorts them to do them good in deeds also.

Rom. 12, 15.

Matt. 5, 11.

Acts 5, 40. 41.

[1] πτοιούμενον

[2] Mar. and 3 Ms. πλανωμένῳ

Ver. 15. *Rejoice with them that do rejoice, and weep with them that weep.*

Since it is possible to bless and not to curse, and yet not to do this out of love, he wishes us to be penetrated with the warmth of friendship throughout. And this is why he goes on in these words, that we are not only to bless, but even feel compassion for their pains and sufferings, whenever we happen to see them fallen into trouble. Yes, it will be said, but to join in the sorrows of mourners one can see why he ordered them, but why ever did he command them the other thing, when it is no such great matter? Aye, but that requires more of a high Christian temper, to rejoice with them that do rejoice, than to weep with them that weep.

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For this nature itself fulfils perfectly: and there is none so hard-hearted as not to weep over him that is in calamity: but the other requires a very noble soul, so as not only to keep from envying, but even to feel pleasure with the person who is in esteem. And this is why he placed it first. For there is nothing that ties love so firmly as sharing both joy and pain one with another. Do not then, because thou art far from difficulties thyself, remain aloof from sympathizing too. For when thy neighbour is ill-treated, thou oughtest to make the calamity thine own. Take share then in his tears, that thou mayest lighten his low spirits. Take share in his joy, that thou mayest make the joy strike deep root, and fix the love firmly, and be of service to thyself rather than to him in so doing, by thy weeping rendering thyself merciful, and by thy feeling his pleasure, purging thyself of envy and grudging. And let me draw your attention to St. Paul's considerateness. For he does not say, Put an end to the calamity, lest thou shouldest say in many cases[1] that it is impossible: but he has enjoined the easier task, and that which thou hast in thy power. For even if thou art not able to remove the evil, yet contribute tears, and thou wilt take the worst half away. And if thou be not able to increase a man's prosperity, contribute joy, and thou wilt have made a great addition to it. Therefore it is not abstaining from envy only, but what is a much greater thing that he exhorts us to, namely, joining in the pleasure. For this is a much greater thing than not envying.

[1] or perchance πολλάκις

Ver. 16. *Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.*

Here again he insists much upon lowliness of mind, the subject he had started this exhortation with. For if there was a probability of their being full of high-mindedness, both on account of their city[2], and from sundry other causes, he therefore keeps drawing off[3] the morbid matter, and lowers the inflammation. For there is nothing that makes such schisms in the Churches as vanity does. And what does he mean by, *Be of the same mind one towards another?* Has a poor man come into thy house? Be like him in thy bearing, do not put on any unusual pompous air on account of thy riches. There is no rich and poor in Christ. Be not then

[2] see p. 17.

[3] ὑποσύρει Ms. ὑποερύτει

ashamed of him because of his external dress, but receive him because of his inward faith. And if thou seest him in sorrow, do not disdain to comfort him, nor if thou see him in prosperity, feel abashed at sharing his pleasure, and being gladdened with him, but be of the same mind in his case, that thou wouldest be of in thine own. For it says, *Be of the same mind one towards another.* For instance, if thou thinkest thyself a great man, therefore think him so likewise. Dost thou suspect that he is mean and little? Well then, pass this same sentence upon thyself, and cast aside all unevenness. And how is this to be? By thy casting aside that reckless temper. Wherefore he proceeds: *Mind not high things, but condescend to men of low estate.* That is, bring thyself down to their humble condition, ride or walk with them, do not be humbled in mind only, but help them also, and reach forth thy hand to them, not by means of others, but in thine own person, as a father taking care of a child, as the head taking care of the body. As he says in another place, *being bound with them that are in bonds.* But here he means by those of low estate not merely the lowly-minded, but those of a low rank, and which one is apt to think scorn of.

Rom. 12, 16.

Heb.13, 3.nearly

Be not wise in your own conceits. That is, do not think that you can do for yourselves. Because the Scripture saith in another place besides, *Woe to them that are wise in their own eyes, and prudent in their own sight.* And by this again, he secretly draws off recklessness, and reduces conceit and turgidity. For there is nothing that so elates men and makes theem feel different from other people, as the notion that they can do by themselves. Whence also God hath placed us in need one of another, and though thou be wise thou wilt be in need of another: but if thou think that thou art not in need of him, thou wilt be the most foolish and feeble of men. For a man of this sort bares himself of all succour, and run into what error he may, will not have the advantage either of correction or of pardon, and will provoke God by his recklessness, and will run into many errors[1]. For it is the case, aye, and often too, that a wise man does not perceive what is needful, and a man of less shrewdness hits upon somewhat that is applicable. And this happened

Is.5,21.

[1] or sins

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with Moses and his father-in-law, and with Saul and his son, and with Isaac and Rebecca. Do not then suppose that you are lowered by needing another man. For this exalts you the more, this makes you the stronger, and the brighter too, and the more secure.

Ver. 17. *Recompense to no man evil for evil.*

For if thou findest fault with another who plots against thee, why dost thou make thyself liable to this accusation? If he did amiss, how comest thou not to shun imitating him? And observe how he puts no difference here, but lays down one law for all. For he does not say *recompense not evil* to the believer, but to *no man*, be he heathen, be he contaminated, or what not. *Provide things honest in the sight of all men.*

Ver. 18. *If it be possible, as much as lieth in you, live peaceably with all men.*

Matt. 5, 16.

This is that: let *your light shine before men*, not that we are to live for vanity, but that we are not to give those who have a mind for it a handle against us. Whence he says

1 Cor. 10, 32.

also in another place, *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.* And in what follows he clears his meaning well, by saying, *If it be possible, as much as in you lieth.* For there are cases in which it is not possible, as, for instance, when we have to argue about religion, or to contend for those who are wronged. And why be surprised if this be not universally possible in the case of other persons, since he has made the tie not to be binding even in the case of man and wife, when he says,

1 Cor. 7, 15.

But if the unbelieving depart, let him depart. And his meaning is nearly as follows: Do thine own part, and to none give occasion of war or fighting, neither to Jew nor Gentile. But if you see the cause of religion suffering any where, do not prize concord above truth, but make a noble stand even to death. And even then be not at war in soul, be not averse in temper, but fight with the things only. For this is the import of *as much as in you lieth, be at peace with all men.* But if the other will not be at peace, do not thou fill thy soul with tempest, but in mind be friendly[1], as I said before, without giving up the truth on any occasion.

[1] φίλος mar. and Ms. φιλοσοφος

Ver. 19. *Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, Vengeance is mine; I will repay, saith the Lord.* ROM. 12,19-21

Unto what wrath? To the wrath of God. Now since what the injured man desires most to see is, himself having the pleasure of revenge, this very thing he gives him in full measure, that if thou dost not avenge thyself, God will be thy avenger. Leave it then, he means, to Him to follow up thy wrongs. For this is the force of give *place unto wrath*. Then to give further comfort, he brings the quotation forward also, and after winning him more thoroughly to himself in this way[1], he demands more Christian heroism[2] of him, and says:

[1] Sav. conj. and Mss. ταύτῃ
[2] φιλοσόφιαν

Ver. 20, 21. *Therefore if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.*

Why, he means, am I telling you that you must keep peace? for I even insist upon your doing kindness. For he says, *give him to eat, and give him to drink*. Then as the command he gave was a very difficult and a great one, he proceeds: *for in so doing thou shalt heap coals of fire upon his head*. And this he said both to humble the one by fear, and to make the other more ready-minded through hope of a recompense[a]. For he that is wronged, when he is feeble, is not so much taken with any goods of his own as with the vengeance upon the person who has pained him. For there being nothing so sweet as to see an enemy chastised. What he is longing for, then, that he gives him first, and when he has let the venom go, then he again gives advice of a higher tone, saying, *Be not overcome of evil*. For he knew that if the enemy were a very brute, he would not continue an enemy when he had been fed. And if the man injured be of ever so little[b] a soul, still when feeding him and giving him to drink, he will not himself even have any farther craving for his punishment. Hence, out of confidence in

[a] ἀντιδόσεως. It means a recompense upon the other.

[b] μικρόψυχος, Ed. Ben. quotes St. Bas. Ep. 74. and St. Ath. t. i. p. 142. a. and 152. f. to shew that this word may be used in the sense of 'malicious.' It sometimes means 'niggardly,' both being characteristics of a little mind. v. p. 107. and 373.

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the result of the action, he does not simply threaten, but even dwells largely upon the vengeance. For he did not say [1], 'thou shalt take vengeance,' but, *thou shalt heap coals of fire upon his head.* Then he further declares him victor, by saying, *be not overcome of evil, but overcome evil with good.* And he gives a kind of gentle hint, that one is not to do it with that intention, since cherishing a grudge still would be *being overcome of evil.* But he did not say it at once, as he did not find it advisable yet [c]. But when he had disburdened the man of his anger, then he proceeded to say, *overcome evil with good.* Since this would be a victory. For the combatant is rather then the conqueror, not when he brings himself under to take the blows, but when he withdraws himself, and makes his antagonist waste his strength upon the air. And in this way he will not be struck himself, and will also exhaust the whole of the other's strength. And this takes place in regard to affronts also. For when you do affronts in return, you have the worse, not as overcome [2] by a man, but what is far more disgraceful, by the slavish passion of anger. But if you are silent, then you will conquer, and erect a trophy of victory [d], and will have thousands to crown you, and to condemn the slander of falsehood. For he that replies, seems to be speaking in return as if stung. And he that is stung, gives reason to suspect that he is conscious of being guilty of what is said of him. But if you laugh at it, by your laughing you do away with the sentence against you. And if you would have a clear proof of what has been said, ask the enemy himself, when he is most vexed? when you are heated, and insult him in return? or when you laugh at him as he insults you? and you will be told the last rather. For he too is not so much pleased with not being insulted in return, as he is vexed with not being able to gain any hold upon you. Did you never see men in a passion, how they make no great account of their own wounds, but rush on with much violence, and are worse

[1] Ms. εἶπεν

[2] so Ms. νικηθεὶς, Sav. κινηθεὶς

[c] It may be objected that St. Paul was not speaking to a person in a rage, but generally to all. However, it is plain that the admonition is meant for those who want it. And there are many people who justify themselves in bearing malice, so as to require such management even in a general admonition.

[d] Mar. and Ms. ἀπονητὶ, 'without a fight,' for 'of victory.'

than very wild boars for seeking the hurt of their neighbour, and look to this alone, and are more given to this than to being on their guard against getting harmed. When thou deprivest him of that he desires most, thou bereavest him of every thing, by holding him thus cheap, and shewest him to be easy to be despised, and a child rather than a man; and thou indeed hast gained the reputation of a wise man, and him dost thou invest with the character of a noisome beast. This too let us do when we are struck, and when we wish to strike, let us abstain from striking again. But, would you give a mortal blow? *Turn to him the other cheek also*, and thou wilt smite him with countless wounds. For they that applaud, and wonder at us, are more annoying to him than men to stone him would be; and before them, his conscience will condemn him, and will exact the greatest punishment of him, and so he will go off with as confused a look as if he had been treated with the utmost rigour. And if it is the estimation of the multitude that you look for, this too you will have in larger share. And in a general way we have a kind of sympathy with those who are the sufferers; but when we also see that they do not strike[1] in return, but even give themselves up to it, we not only pity them, but even feel admiration for them. Rom. 12, 21.

[1] Ms. resist, ἀντιπίπτοντας;

Here then I find reason to lament, that we who might have things present, if we listened to Christ's Law as we should, and also attain to things to come, are cast out of both by not paying attention to what has been told us, but giving ourselves to unwarranted philosophizing about them. For He has given us laws upon all these points for our good, and has shewn us what makes us have a good name, what brings us to disgrace. And if it was likely to have proved His disciples ridiculous, He would not have enjoined this. But since this makes them the most notable of men, namely, the not speaking ill, when we have ill spoken of us; the not doing ill when we have ill done us; this was His reason for enjoining it. But if this be so, much more the speaking of good when we have ill spoken of us; and the praising of those that insult us, and the doing good to those that plot against us, will make us so. This then was why He gave these laws. For He is careful for His own

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disciples, and knowing well what it is that maketh little or great. If then He both careth and knoweth, why dost thou quarrel with Him, and wish to go another road. For conquering by doing ill is one of the devil's laws. Hence in the Olympic games which were celebrated to him[e] it is so that all the competitors conquer. But in Christ's race this is not the rule about the prize, for, on the contrary, the law is for the person smitten, and not the person smiting, to be crowned. For such is the character of His race, it has all its regulations the other way; so that it is not in the victory only, but also in the way of the victory, that the marvel is the greater. Now when things which on the other side are signs of a defeat, on this side are shewn[1] to be productive of victory, this is the power of God, this the race of Heaven, this the theatre of Angels. I know that ye are warmed thoroughly now, and are become as soft as any wax, but when ye have gone hence ye will spew it all out. This is why I sorrow, that what we are speaking of, we do not shew in our actions, and this too though we should be greatest gainers thereby. For if we let our moderation be seen, we shall be invincible to any man; and there is nobody either great or small, who will have the power of doing us any hurt. For if any one abuseth thee, he has not hurt thee at all, but himself severely. And if again he wrong thee, the harm will be with the person who does the wrong. Did you never notice that even in the courts of law those who have had wrong done them are honoured, and stand and speak out with entire freedom, but those who have done the wrong, are bowed down with shame and fear? And why do I talk of evil-speaking[2] and of wrong? For were he even to whet his sword against thee, and to stain his right hand in thy life-blood[3], it is not thee that he hath done any harm to, but himself that he hath butchered. And he will witness what I say who was first taken off thus by a brother's hand. For he went away to the haven without a billow, having gained a glory that dieth not away; but the other lived a life worse than any death, groaning, and trembling, and in his body bearing about the accusation of what he had done. Let us

[1] Mar. and Ms. heshew-eth.

[2] Sav. conj. and Ms. κα-κηγορίαν

[3] εἰς τὸν λαιμὸν, as p. 379.

[e] The Fathers generally believed the devils were connected with idol-worship. See Tertullian de Spectac. St. Aug. de C. D. 1, 32, &c. Cl. Al. Protr. c. 3.

not follow after this then, but that. For he that hath ill done him, has not an evil that taketh up its constant abode with Him, since he is not the parent of it: but as he received it from others, he makes it good by his patient endurance. But he that doeth ill, hath the ill of the mischief in himself. Was not Joseph in prison, but the harlot that plotted against him in a fine and splendid house? Which then wouldest thou wish to have been? And let me not hear yet of the requital, but examine the things that had taken place by themselves. For in this way thou wilt rate Joseph's prison infinitely above the house with the harlot in it. For if you were to see the souls of them both, you would find the one [1] full of enlargement and boldness, but that of the Egyptian woman in straitness, shame, dejection, confusion, and great despondency. And yet she seemed to conquer; but this was no real victory. Knowing all this then, let us fit ourselves for bearing ills, even that we may be freed from bearing ills, and may attain to the blessings to come. Which that we may all attain to, God grant, by His grace and love toward man, &c.

Rom. 12, 21.

[1] Ms. find Joseph's.

HOMILY XXIII.

Rom. xiii. 1.

Let every soul be subject unto the higher powers.

Homil. XXIII. Of this subject he makes much account in other epistles also, setting subjects under their rulers as household servants are under their masters. And this he does to shew that it was not for the subversion of the commonwealth that Christ introduced His laws, but for the better ordering of it, and to teach men not to be taking up unnecessary and unprofitable wars. For the plots that are formed against us for the truth's sake are sufficient, and we have no need to be adding temptations superfluous and unprofitable. And observe too how well-timed his entering upon this subject is. For when he had demanded that great spirit of heroism, and made men fit to deal either with friends or foes, and rendered them serviceable alike to the prosperous and those in adversity, and need, and in fact to all, and had planted a conversation worthy of angels, and had discharged anger, and taken down recklessness, and had in every way made their mind even, he then introduces his exhortation upon these matters also. For if it be right to requite those that injure us with the opposite, much more is it our duty to obey those that are benefactors to us. But this he states towards the end of his exhortation, and hitherto does not enter on those reasonings[1] which I mention, but those only that enjoin one to do this as a matter of debt. And to shew that these regulations are for all, even for priests, and monks, and not for men of secular occupations only, he hath made this plain

[1] Ms. reasons

at the outset, by saying as follows; *let every soul be subject unto the higher powers*, if thou be an Apostle even, or an Evangelist, or a Prophet, or any thing[1] whatsoever, inasmuch as this subjection is not subversive of religion. And he does not say merely 'obey,' but 'be subject.' And the first claim such an enactment has upon us, and that which suiteth with the minds of the faithful, is, that all this is of God's appointment. Rom. 13, 1.

[1] Mss. ὁτιοῦν

For there is no power, he says, *but of God.*

What say you? it may be said; is every ruler then elected by God? This I do not say, he answers. Nor am I now speaking about individual rulers, but about the thing in itself. For that there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in one confusion, the people swaying like waves in this direction and that; this, I say, is the work of God's wisdom. Hence he does not say, *for there is no* ruler *but of God;* but it is the thing he speaks of, and says, *there is no power but of God. And the powers that be, are ordained of God.* Thus when a certain wise man saith, *It is by the Lord that a man is matched with a woman*, he means this, God made marriage, and not that it is He that joineth together every man that cometh to be with a woman. For we see many that come to be with one another for evil, and not[2] by the law of marriage, and this we should not ascribe to God. But as He said Himself, *He which made them at the beginning, made them male and female*, and said, *For this cause shall a man leave father and mother, and shall cleave to his wife, and they twain shall be one flesh.* And this is what that wise man meant to explain. For since equality of honour does many times lead to fightings, He hath made many governments and forms of subjection; as that, for instance, of man and wife, that of son and father, that of old men and young, that of bond and free[a], that of ruler and ruled, that of master and disciple. And why are you surprised if[3] it be so among Prov. 19, 14. LXX. [2] Ms. om. οὐ even by Matt. 19, 4. Gen. 2, 24. [3] Ms. εἰ

[a] See 1 Cor. 7, 21. Col. 3, 22. 1 Tim. 6, 2. Slavery is clearly recognised as a lawful state of life, appointed by Providence, and in Col. 4, 1. is shewn to have a typical meaning; this does not necessarily imply the common opinion of the Greeks, (Ar. Pol. i. 1.) that there is a natural distinction of men into the free and the slavish. See Molitor. iii. s. 46.

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mankind, when even in the body He hath done the same thing. For even here He hath not made all parts of equal honour, but He hath made one less and another greater, and some of the limbs hath He made to rule and some to be ruled. And among the unreasoning creatures one may notice this same principle, as amongst bees, amongst cranes, amongst herds of wild cattle. And even the sea itself is not without this goodly subordination; for there too many of the clans are ranged under one among the fishes, and are led as an army, and thus make long expeditions from home. For anarchy, be where it may, is an evil, and a cause of confusion. After having said then whence governments come, he proceeds, *Whosoever therefore resisteth the power, resisteth the ordinance of God.* See what he has led the subject on to, and how fearful he makes it, and how he shews this to be a matter of debt. For lest the believers should say, You are making us very cheap and despicable, when you put us, who are to enjoy the Kingdom of Heaven, under subjection to rulers, he shews that it is not to rulers, but to God again that he is subjected, who doth this. For it is to Him, that he who subjects himself to authorities, is obedient. Yet he does not say this—for instance that it is God, to whom a man who listens to authorities is obedient—but he uses the opposite case to awe them, and gives it a more precise form by saying, that he who listeneth not thereto is fighting with God, who framed these laws. And this he is in all cases at pains to shew, that it is not by way of favour that we obey them, but by way of debt. And in this way too he was more likely to draw the governors who were unbelievers to religion, and the believers to obedience. For there was quite a common report in those days[1], which maligned the Apostles, as guilty of a sedition and revolutionary scheme, and as aiming in all they did and said at the subversion of the received institutions. When then you shew our common Master giving this in charge to all His, you will at once stop the months of those that malign us as revolutionists, and with great boldness wilt speak for[2] the doctrines of truth. Be not then ashamed, he says, at such subjection. For God hath laid down this law, and is a strong Avenger of them if they be despised. For it is no common punishment that He will

[1] Tert. Ap. 1, 31. 32.

[2] Ms. ὑπὲρ τῶν τῆς

exact of thee, if thou disobey, but the very greatest; and nothing will exempt thee, that thou canst say to the contrary, but both of men thou shalt undergo the most severe vengeance, and there shall be no one to defend thee, and thou wilt also provoke God the more. And all this he intimates when he says, ROM. 13, 3. 4.

And they that resist shall receive to themselves damnation.

Then to shew the gain of the thing after the fear, he uses reasons too to persuade them as follows:

Ver. 3. *For rulers are not a terror to good works, but to the evil.*

Since he has given a deep wound, and stricken them down, he again uses gentler treatment, like a wise physician, who applies soothing medicines, and he comforts them, and says, why be afraid? why shudder[1]? He would not punish a person that was doing well. Surely there is no fear[2], to a person who lives in the practice of virtue! Wherefore also he proceeds, *Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.* You see how he has made him friends[3] with the ruler, by shewing that he even praises him from his throne. You see how he has made wrath unmeaning.

[1] Ms. tremble
[2] so Mar. t. he is not terrible
[3] φιλίωσιν

Ver. 4. *For he is the minister of God to thee for good.*

So far is he from terrifying thee, that he even praises thee: so far from being a hindrance to thee, that he even works with thee. When then thou hast his praise and his succour, how is it that thou art not in subjection to him? For he maketh virtue easier for thee in other ways also, by chastising the wicked, by benefitting and honouring the good, and by working together with the will of God. Whence too he has even given him the name of 'Minister[c].' And consider: I give you counsel to be soberminded, and he, by the laws, speaks the same language. I exhort you not to be rapacious and grasping. And he sits in judgment in such cases, and so is a worker together with us, and an assistant to us, and has been commissioned by God for this end[d]. Hence there

[c] Or Deacon, the Coronation Service illustrates the sacred view of the kingly office; as by the use of the Dalmatic, (sect. x.) which belongs also to Deacons, see Palmer, Or. Lit. append. sect. iv.

[d] Compare Butler, Analogy 1. 2. and Arist. Eth. v. 1. 'The law commands to do the acts of a brave man, such as

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are both reasons for reverencing him, both because he was commissioned by God, and because it was for such an object. But if *thou do that which is evil, be afraid.* It is not then the ruler that maketh the fear, but our own wickedness.

For he beareth not the sword in vain. You see how he hath furnished him with arms, and set him on guard[e] like a soldier, for a terror to those that commit sin. *For he is the minister of God to execute wrath, a revenger upon him that doeth evil.* Now lest you should start off at hearing again of punishment, and vengeance, and a sword, he says again that it is God's law he is carrying out. For what if he does not know it himself? yet it is God that hath so shaped things[1]. If then, whether in punishing, or in honouring, he be God's Minister, in avenging virtue's cause, in driving vice away, as God willeth, why be captious against him, when he is the cause of so many good doings, and paves the way for thine too? since there are many who first practised virtue through the rulers, and afterwards held on with it through the fear of God. For there are a duller sort, whom things to come have not such a hold upon as things present. He then who by fear and rewards[2] gives the soul of the majority a preparatory turn towards its becoming more suited for the word of doctrine, is with good reason called *the Minister of God.*

[1] οὕτως ἐτύτωσεν

[2] Ms. punishments

Ver. 5. *Wherefore we must needs be subject, not only for wrath, but also for conscience sake.*

What is the meaning of, *not only for wrath?* It means not only because thou dost resist God by not being subject, nor only because thou art procuring great evils for thyself, both from God and man[3], but also because he is a benefactor to thee in things of the greatest importance, as he procures peace to thee, and the blessings of civil institutions. For there are countless blessings to states through these authorities; and if you were to remove them, all things would go to ruin, and neither cities, nor landed property,

[3] Ms. from governors

not quitting one's post, not flying, not throwing away one's arms. And those of a sober man, as not to commit adultery, or to insult any one. And those of a meek person, as not to strike, not to defame; and so with other virtues and vices. . . .' Where he means that the law cannot enforce the *character*, but can demand the *acts*, and is so far drawing man towards what is suitable to his nature. Butler shews that this is a part of God's moral government.

[e] Ms. ἐπίστησεν καθοπλίσας, and om. ἐστρατήσας.

nor private nor public buildings, nor any thing else would stand, but all the world will be turned upside down, while the more powerful devour the weaker. And so even if some wrath were not to follow a man's disobedience, even on this ground thou oughtest to be subject, that thou mayest not seem devoid of conscience and feeling towards the benefactor. Rom. 13, 6.

Ver. 6. *For this cause pay ye tribute also; for they are God's ministers, attending continually on this very thing.*

Without going one by one into the benefits done to states by the rulers, as that of good order and peace, the other services, as regarding the soldiery, and those over the public business, he shews the whole of this by a single case. For that thou art benefitted by him, he means, thou bearest witness thyself, by paying him a salary. Observe the wisdom and judgment of the blessed Paul. For that which seemed to be burdensome and annoying—the system of imposts—this he turns into a proof of their care for men. What is the reason, he means, that we pay tribute to a king? Is it not as providing for us, and presiding over us, that we pay him a recompense for his concern for us? And yet we should not have paid it unless we had known in the first instance that we were gainers from this superintendence. Yet it was for this that from of old all men came to an agreement that governors should be maintained by us, because, to the neglect of their own affairs, they take charge of the public[f], and on this they spend their whole leisure, whereby our goods also are kept safe. After saying then what the external goods are, he again reverts[1] to the former line of argument, (for in this way he was more likely to attract the believer to him,) and he shews again that this is God's decree, and on it he makes his advice rest finally, in these words, *they are God's ministers.* Then to shew the pains they take, and their hard life, he proceeds,

[1] Ms. τὸν λόγον ἐπανάγει

Waiting continually upon this very thing.

For this is their life, this their business, that thou

[f] Aristot. Eth. viii. 8. 'The political union of men seems to have been first formed for advantage, and for this it is upheld.' See Pol. i. 2. where he says of it, that 'it is formed that men may live, but is (in the nature of things) that they may live well.'

Homil. XXIII. mayest enjoy peace. Wherefore in another Epistle, he bids them not only be subject, but also *pray* in their behalf. And as shewing there too that the advantage was common to all, he adds, *that we may lead a quiet and peaceable life*[3]. For it is in no small degree that they contribute to the settled state of the present life, by keeping guard, beating off enemies, hindering those who are for sedition in the cities, putting an end to differences among any. For do not tell me of some one who makes an ill use of the thing, but look to the good order that is in the institution itself, and you will see the great wisdom of Him who enacted this law from the first.

1 Tim. 2, 1. 2.

Ver. 7, 8. *Render therefore to all their dues; tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom honour. Owe*[1] *no man any thing, but to love one another.*

[1] or *ye owe*

He still keeps upon the same line, bidding them pay not money only, but honour and fear. And how is it when he said above, *Wilt thou not be afraid of the power? do that which is good;* that he here says, *render fear?* He does it meaning exceeding honour, and not the fear which comes from a bad conscience, which he alluded to before. And it is not 'give,' that he says, but, *render*[2], and then adds to it, the *dues*. For it is not a favour that you confer by so doing, since the thing is matter of due. And if you do it not, you will be punished as obstinate. Do not suppose that you are lowering yourself, and detracting from the dignity of your own philosophy, if you rise up at the presence of a ruler, or if you uncover your head. For if he laid these laws down at that time, when the rulers were Gentiles, much more ought this to be done with them now they are believers. But if you mean to say, that you are entrusted with greater privileges, be informed that this is not thy time. For thou art a stranger and a sojourner. A time will be when thou shalt appear brighter than all. Now thy *life is hid with Christ in God. When Christ shall appear, then shall ye also*

[2] or *give back* ἀπόδοτε

Col. 3, 3. 4.

[3] Mar. and Ms. add, *in all things.* St. Aug. de C. D. xix. 17. writes, "But the heavenly city, or rather that part of it which sojourneth in this mortal state, and liveth by faith, must likewise make use of this kind of peace, till that mortality, for which such peace is needful, pass away." And xix. 26. he quotes 1 Tim. 2, 2. and Jer. 29, 7. to the same purpose.

appear with Him in glory. Seek not then in this life of accidents thy change, but even if thou hast to be with fear in a ruler's presence, do not think that this is unworthy thy noble birth. For so God willeth, that the ruler who has his place marked[h] by Him, should have his own power. And when he who is conscious of no evil in himself, stands with fear in a ruler's presence, much more will he who doth evil things be affrighted, and thou in this way wilt be the more respected. For it is not from honouring that the lowering of self comes, but from dishonouring him. And the ruler too will treat thee with greater respect, and he will glorify thy Master owing to this, even if he be an unbeliever. *Owe*[i] *no man any thing, but to love one another.* Again he has recourse to the mother of good deeds, and the instructress of the things spoken of, who is also productive of every virtue, and says that this is a debt also, not however such as the tribute or the custom, but a continuous one. For he does not wish it ever to be paid off, or rather he would have it always rendered, yet never fully so, but to be always owing. For this is the character of the debt, that one keeps giving and owing always. Having said then how we ought to love, he also shews the gain of it, saying, Rom. 13, 9.

For he that loveth another hath fulfilled the Law.

And do not, pray, consider even this a favour; for this too is a debt. For thou owest love to thy brother, through thy spiritual relationship. And not for this only, but also because *we are members one of another.* And if love leave us, the whole body is rent in pieces. Love therefore thy brother. For if from his friendship thou gainest so much as to fulfil the whole Law, thou owest him love as being benefitted by him.

Ver. 9. *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness,* [*Thou shalt not covet*[k];] *and if there be any*

[h] τυπωθὶς, see p. 396 οὕτως ἐτύπωσεν. The sense appears to be, 'whose precise character in every form of government Himself determines.'

[i] Or 'ye owe,' it may seem that this is his sense, from 'thou owest,' but 'he would have it' looks the other way.

[k] St. Chrys. omits *Thou shalt not covet.* Many Mss. of the New Testament omit *Thou shalt not bear false witness,* but Ms. Bodl. and those of Matthiæ have it, as well as the printed copies of St. Chrysostom.

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other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself.

He does not say merely it is fulfilled, but *it is briefly comprehended* [g], that is, the whole work of the commandments is concisely and in a few words completed. For the beginning and the end of virtue is love. This it has for its root, this for its groundwork, this for its summit. If then it be both beginning and fulfilment, what is there equal to it? But he does not seek love merely, but intense love. For he does not say merely *love thy neighbour*, but, *as thyself.* Hence also Christ said [h] that *the Law and the Prophets hang upon it.* And in making two kinds of love, see how he has raised this! For after saying that the first commandment is, *Thou shalt love the Lord thy God*, He added, *and the second* [i]; and He did not stay, but added, *is like unto it. And, Thou shalt love thy neighbour as thyself.* What can be equal to this love to man, or this gentleness? That when we were at infinite distance from Him, He brings the love to us into comparison with that toward Himself, and says that that *is like unto this.* Hence then, to put the measures of either as nearly the same, of the one He says, *with all thy heart, and with all thy might*, but of this towards one's neighbour, He says, *as thyself.* But Paul said, that when this did not exist even the other was of no great profit to us. As then we, when we are fond of any one, say, if you love him, then you love me; so He also to shew this saith, *is like unto it;* and to Peter, *If thou lovest me, feed my sheep.*

Ver. 10. *Love worketh no ill to his neighbour, therefore love is the fulfilling of the Law.*

Observe how it has both virtues, both abstinence from evils, (for it *worketh no ill*, he says,) and the working of good deeds. *For it is*, he says, *the fulfilling* [1] *of the Law;* not bringing before us instruction only on moral duties in a concise form, but making the accomplishment of them easy also. For that we should become acquainted with things

[1] or *filling up*

[g] ἀνακεφαλαιοῦται see p. 308. n.

[h] Matt. 22, 39. St. Hilary on the place notices that the second could not be called like unto it, were it not that our Neighbour means Christ, i. e. as present in His members.

[i] So Ben. δευτέρα δὲ: Ms Bodl. δευτέραν καὶ, which is harsh: Sav. cannot be construed, (the ὁ in his text is a typographical error).

profitable to us was not all that he was careful for, (which is the Law's care,) but also with a view to the doing of them it brought us great assistance; accomplishing not some part of the commandments, but the whole sum of virtue in us. Let us then love one another, as since in this way we shall also love God[k], who loveth us. For in the case of men, if you love a man who is beloved, he that loveth him is contentious at it. But here He deemeth thee worthy to share His love, and hateth thee when thou sharest not. For man's love is laden with envy and grudging[l]: but God is free from all passion, whence also He seeketh for those to share His love. For He says, love thou with Me, and then thyself also will I love the more. You see the words of a vehement lover! If thou love My beloved, then will I also reckon Myself to be greatly beloved of thee. For He vehemently desireth our salvation, and this He shewed from of old. Now hear what He saith when He was forming the man, *Let us make man in Our Image:* and again, *Let us*[m] *make an help meet for him. It is not good for him to be alone.* And when he had transgressed, He rebuked him, observe how gently[n]; and He does not say, Wretch! thou very wretch! after receiving so great benefits, hast thou after all trusted to the devil? and left thy Benefactor, to take up with the evil spirit? But what saith He? *Who told thee that thou art naked, unless thou hast eaten of the Tree, from which alone I commanded thee not to eat?* As if a father were to say to a child, who was ordered not to touch a sword, and then disobeyed and got wounded, 'How camest thou wounded? Thou camest so by not listening to me.' You see they are the words of a friend rather than a master, of a friend despised, and not even then forsaking. Let us then imitate Him, and when we rebuke, let us preserve this moderation. For even the woman He also rebuketh again with the same gentleness. Or rather what He said was not so much rebuke as admonition and correction, and security against the future. This is why He

Rom. 13, 9.

Gen. 1, 26.

Gen. 3, 11.

[k] Ms. 'be beloved of God,' which makes a fair sense with the context.

[l] Plato, Phædr. p. 217. B. ὁ φθόνος ἔξω θείου χοροῦ ἵσταται, Envy standeth without the Divine circle.

[m] Gen. 2, 18. This plural is in the LXX, not in the Hebrew. See in Gen. c. 2. Hom. xiv.

[n] On the Fall, see Hom. xvii. in Gen.

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saith nothing[o] to the serpent. For he was the designer of the mischiefs, and had it not in his power to put off the accusation on any one else, wherefore He punished him severely: and even here He did not come to a pause, but made the earth also to share in the curse. But if He cast them out of paradise, and condemned them to labour, even for this we ought to adore and reverence Him the most. For since self-indulgence issues in listlessness, He trenches upon the pleasure by building a fort of pain against listlessness, that we may return to the love of Him. And what of Cain's case? Doth he not meet with the same gentleness? For being by him also insulted, He doth not reproach[1] in return, but entreats[2] him, and says, *Why is thy countenance fallen?* And yet what he had done allowed of no excuse whatever. And this the younger brother shews. But still even then He doth not rebuke him: but what saith He? *Hast thou sinned: keep peace;* 'do so no more.' *To thee shall his turning be, and thou shalt rule over him*[p], meaning his brother. 'For if thou art afraid, lest for this sacrifice, He means, I should deprive thee of the preeminence of the firstborn, be of good cheer, for the entire command over him do I put into thy hands. Only keep improving, and love him that hath done thee no wrong; for I have an interest in you both. And what maketh Me most glad is, that ye be not at variance one with another.' For as a devoted mother, so doth God do and plan every thing to keep one from being torn from another: but that you may get a clearer view, by an example, of my meaning, call to your mind, pray, Rebecca in her trouble, and running about every where, when the elder son was at enmity with the younger. For if she loved Jacob, still she did not feel averse to Esau. And therefore she said, Lest by any means *I be deprived of both of you, my children, in one day.* Therefore also God upon that occasion said, *Thou hast sinned: be at peace: unto thee shall his turning be*, so repressing the murder beforehand, and aiming at the peace of them both. But when he had murdered him, He did not even then bring His care for him to a close, but again answers the fratricide in gentle

[1] same word as insult.

[2] or comforts.

Gen. 4, 6.

Gen. 4, 7. LXX

Gen. 27, 45.

Gen. 4, 7.

[o] Nothing before or beside his sentence. Nothing of admonition. See Ben.

[p] See Hom. xix. in Gen. S. Cyr. Al. Glaph. l. takes this as said to Abel.

terms, saying, *Where is thy brother Abel?* that even now, if he would, he might make a full confession. But he struggled in defence of his former misdeeds, with a greater and sadder shamelessness. But even then God doth not leave him, but again speaks the language of an injured and despised lover, and says, *The voice of thy brother's blood crieth unto Me.* And again He rebukes the earth with the murderer, turning his wrath off to it, and saying, *Cursed be the earth, which opened her mouth to receive thy brother's blood;* and, like those who lament[1], as David also did when Saul was fallen. For he made an address to the mountains which received him as he died, in the words, *Ye mountains of Gilboa, let there fall on you neither rain nor dew, because there were the shields of mighty cast away.* And thus God also, as though singing[2] some solitary dirge[3], saith, *The voice of thy brother's blood crieth unto Me; and now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.* And this He said to humble his fiery passion, and to persuade him to love him at least now he was gone. Hast thou extinguished his life? He would say; why dost thou not now extinguish the hatred also? But what doth He do? He loveth both the one and the other, since He made them both. What then? doth[4] He let the murderer go unpunished? Nay, he would but have grown worse. Will He punish him then? Nay, He hath more tenderness than a father. See then how He at once punisheth and also displays, even in this, His love. Or rather, He doth not so much as punish, but only corrects. For He doth not kill him, but only fetters him with trembling, that he may divest himself of the crime, that so at least he may come back to a natural tenderness for the other, and that so at least he may make a truce with him now he hath gone: for He were fain he should not go away to the other world in enmity with him that was deceased. This is the way wherein they that love, when in doing acts of kindness they meet with no love in return, are led on to be vehement and to threaten, not with their will indeed, but led by their love to do this: that at least in this way they

Rom. 13, 10.

[1] ἀνακαλοῦντας

2 Sam. 1, 21.

[2] Ms. ᾄδων. S. ἀγων.

[3] μινυδίαν

[4] Ms. will

[1] Alluding to the στίνων καὶ τρίμων, of the LXX, v. 12.

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may win over those that scorn them. Yet affection of this sort is one of compulsion, and still this [1] even solaces them, through the vehemency of their love. And so punishment itself comes from affection, since unless pained at being hated, they would not choose to punish either. Now observe, how this is what Paul says to the Corinthians. For *who is he* (says he) *that maketh me glad, but the same which is made sorry by me?* And so when he is going to the full extent of punishment, then he shews his love. Thus the Egyptian woman too, from her vehement love, as vehemently punished Joseph: and she indeed did so for mischief: the love being unchaste: but God for good, since the love was worthy of Him who loved. This is why He does not refuse even to condescend to grosser words, and to speak the names of human passions, and to call Himself jealous. For *I am a jealous God*, He saith, that you may learn the intenseness of the love. Let us then love Him as He would have us: for He sets great store thereby. And if we turn away, He keepeth inviting us, and if we will not be converted, He chasteneth us through His affection, not through a wish to exact punishment of us. And see what He saith in Ezekiel to the city that was beloved, yet had despised Him. *I will bring thy lovers against thee, and will deliver thee into their hands, and they shall stone thee, and shall slay thee, and My jealousy shall be taken away from thee, and I will rest, and I will not trouble myself any more.* What more than this could a vehement lover have said, when despised by his beloved, and after all again ardently loving her? For God doeth every thing that He may be loved by us, and owing to this He spared not even His Son. But we are unbending, and savage. Yet let us become gentle at last, and love God as we ought to love Him, that we may with pleasure enjoy virtue. For if any that hath a beloved wife [2] does not perceive any of the vexations that come day by day, He that loveth with this divine and pure love, only consider what great pleasure he will have to enjoy! For this is, indeed it is, the kingdom of Heaven; this is fruition of good things, and pleasure, and cheerfulness, and joy, and blessedness. Or rather, say as many things as I may, I shall still be unable to give you any such representation of it as should be, but

[1] Sav. conj. and Ms. τοῦτο

2 Cor. 2, 2.

Ex. 20, 5.

From Ezek. 16, 37—42.

[2] Ms. every day (with him)

the trial of it alone can give a knowledge of this goodly thing. Wherefore also the Prophet saith, *Indulge*[a] *thyself in the Lord*, and, *Taste and see that the Lord is gracious.* Let us then be persuaded, and indulge ourselves in His love. For in this way we shall both see His Kingdom even from out of this life, and shall be living the life of Angels, and while we abide on earth, we shall be in as goodly a condition as they that dwell in heaven; and after our departing hence, shall stand the brightest of beings by the judgment-seat of Christ, and shall enjoy that glory unutterable, which may we all attain unto, by the grace and love toward man of our Lord Jesus Christ. For to Him is the glory for ever, Amen.

ROM. 13, 10. Ps.37,4. Ps.33,9.

[a] *Delight* seems not near strong enough to express התעבג.

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Rom. xiii. 11.

And that knowing the time, that now it is high time to awake out of sleep.

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Since he had given them what commands were fitting, he again thrusts them on to the performance of good works, in consideration of what was pressing upon them. For the time of judgment, he means, is at the doors. So too he wrote to the Corinthians also, *The remaining time is short*[a]. And to the Hebrews again, *For yet a little while, and He that shall come will come, and will not tarry.* But in those cases it was to cheer those in trouble, and to solace the toils of their closely successive temptations, that he said those things: but in the passage before us he does it to rouse those that are asleep, this language being useful to us for both the purposes: and what is that which he says, *Now it is high time to awake out of sleep?* It is, that near is the Resurrection, near the awful Judgment, and the day that burneth as a furnace, near. Henceforward then we must be free from our listlessness; *for now is our salvation nearer than when we believed.* You see how he puts the Resurrection now close by them. For as the time advances, he means, the season of our present life is wasting away, and that of the life to come waxes nearer. If then thou be prepared, and hast

[a] 1 Cor. 7, 29. The stopping only is altered, as in Hom. xix. on the Hebrews (Matthiæ), Heb. 10, 37.

done all whatsoever he hath commanded, the day is one of salvation to thee[1]: but if the contrary, not so. For the present however, it is not upon alarming grounds that he exhorts them, but upon kindly ones, thus also to untie them from their fellow-feeling for the things of this present world. Then since it was not unlikely, that in the beginning of their early endeavours they would be most earnest, in that their desire was then at its full vigour, but that as the time went on, the whole of their earnestness would wither down to nothing; he says that they ought however to be doing the reverse, not to get relaxed as time went on, but to be the more full of vigour. For the nearer the King may be at hand, the more ought they to get themselves in readiness; the nearer the prize is, the more wide awake ought they to be for the contest, since even the racers do this, when they are upon the end of the course, and towards the receiving of the prize, then they rouse themselves up the more. This is why he said, *Now is our salvation nearer than when we believed.*

Rom. 13, 12.

[1] Ms. σωτηρία σοί

Ver. 12. *The night is far spent, the day is at hand.*

This then is upon ending, and the latter is drawing near. Let us henceforth do what belongs to the latter, not to the former. For this is what is done in the things of this life. And when we see the night pressing on towards the morning, and hear the swallow twittering, we each of us awake our neighbour, although it be night still. But so soon as it is actually departing, we hasten one another, and say, It is day now! and we all set about the works of the day, dressing, and leaving our dreams, and shaking our sleep thoroughly off, that the day may find us ready, and we may not have to begin getting up, and stretching ourselves, when the sunlight is up. What then we do in that case, that let us do here also. Let us put off imaginings, let us get clear of the dreams of this life present, let us lay aside its deep slumber, and be clad in virtue for garments. For it is to point out all this that he says,

Let us therefore cast off the works of darkness, and let us put on the armour of light.

Yes, for the day is calling us to battle-array, and to the fight. Yet fear not at hearing of array and arms. For in

Homil. XXIII. the case of the visible suit of armour, to put it on is a heavy and abhorred task. But here it is desirable, and worth being prayed for. For it is of Light the arms are! Hence they will set thee forth brighter than the sunbeam, and giving out a great glistening, and they place thee in security: for they are arms, and glittering do they make thee: for arms of light are they! What then is there no necessity for thee to fight? yea, needful is it to fight, yet not to be distressed and toil. For it is not in fact war, but a solemn dance and feast-day. Such is the nature of the arms, such the power of the Commander. And as the bridegroom goes forth with joyous looks from his chamber, so doth he too who is defended with these arms. For he is at once soldier and bridegroom. But when he says, *the day is at hand*, he does not even allow it to be but near, but puts it even now beside us. For he says,

[1] E. V. honestly in this sense. *Let us walk becomingly*[1] *as in the day.* For day it already is. And what most people insist upon very much in their exhortations, that he also uses to draw them on, the sense of the becoming. For they had a great regard to the esteem of the multitude[b]. And he does not say, walk ye, but let *us* walk, so making the exhortation free from any thing grating, and the reproof gentle.

Not in rioting and drunkenness. Not that he would forbid drinking, but the doing it immoderately; not the enjoying of wine, but doing it to excess[2]. As also the next thing he states likewise with the same measure, in the words,

[2] μετὰ παροινίας

Not in chambering and wantonness: for here also he does not prohibit the intercourse of the sexes, but committing fornication. *Not in strife and envying.* It is the deadly kind of passions then that he is for extinguishing, lust, namely, and anger. Wherefore it is not themselves only, but even the sources of them that he removes. For there is nothing that so kindles lust, and inflames wrath, as drunkenness, and sitting long at the wine. Wherefore after first saying, *not in rioting and drunkenness*, then he proceeded with, *not in chambering and wantonness*, not in *strife and*

[b] St. Aug. de C. D. v. 13—15. discusses this motive, and the temporal good that comes of it, as to the Roman state; quoting Mat. 6, 2.

envying. And even here he does not pause, but after stripping us of these evil garments, hear how he proceeds to ornament us, when he says, Rom. 13, 14.

Ver. 14. *But put ye on the Lord Jesus Christ.*

He no longer speaks of works, but he rouses them to greater things. For when he was speaking of vice, he mentioned the works of it: but when of virtue, he speaks not of works, but of arms, to shew that virtue putteth him that is possessed of it into complete safety, and complete brightness. And even here he does not pause, but leading his discourse on to what was greater, a thing far more awe-striking; he gives us the Lord Himself for a garment, the King Himself: for he that is clad with Him, hath absolutely all virtue. But in saying, *Put ye on*, he bids us be girt about with Him upon every side. As in another place he says, *But if Christ be in us.* And again, *That Christ may dwell in the inner man.* For He would have our soul to be a dwelling for Himself, and Himself to be laid round about us as a garment, that He may be unto us all things both from within and from without. For He is our Fulness. For He is *the Fulness of Him that filleth all in all:* and the Way, and the Husband, and the Bridegroom. As it says, *I have espoused you as a chaste Virgin to one Husband.* And a Root, and Drink, and Meat, and Life. For he says, *I live, yet not I, but Christ liveth in me.* And Apostle, and High-Priest, and Teacher, and Father, and Brother, and Joint-heir, and Sharer of the Tomb and Cross. For it says, *We were buried together with Him, and planted together in the likeness of His Death.* And a Suppliant, *For we are ambassadors in Christ's stead.* And an *Advocate to the Father.* For it says, *He maketh intercession for us.* And House, and Inhabitant. For He says, *He that abideth in Me and I in him.* And a Friend. As in that, *Ye are My friends.* And a Foundation, and Corner-stone. And we are His members, and His heritage, and building, and branches, and fellow-workers. For what is there that He is not minded to be to us, when He makes us cleave and fit on to Him in every way? And this is a sign of one loving exceedingly. Be persuaded then, and rousing thee from sleep, put Him

Rom. 8, 10. (*in you*) Eph. 3, 16.17.al. punct.

Eph. 1, 23.

2 Cor. 11, 2.

Gal. 2, 20.

Gal. 6, 4.

2 Cor. 5, 20.

Rom. 8, 34. John15, 5. John15, 14.

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And make not provision for the flesh, to fulfil the lusts thereof. For as he does not forbid drinking, but drinking to excess, nor marrying, but doing wantonness; so too he does not forbid making provision for the flesh either, but doing so with a view *to fulfil the lusts thereof*, as, for instance, by going beyond necessaries. For that he does bid make provision for it, hear from what he says to Timothy, *Use a little wine for thy stomach's sake, and thine often infirmities.* So here too he is for taking care of it, but for health, and not wantonness. For this would cease to be making provision for it, when you were lighting up the flame, when you were making the furnace powerful. But that you may form a clearer notion what *making provision* for it *to fulfil the lusts thereof* is, and may shun such a provision, just call to mind the drunken, the gluttonous, those that pride themselves in dress, those that are effeminate, them that live a soft and relaxed life, and you will see what is meant. For they do every thing not that they may be healthy, but that they may be wanton and kindle desire. But do thou, who hast put on Christ, prune away all those things, and seek for one thing only, to have thy flesh in health. And to this degree do make provision for it, and not any further, but spend all thy industry on the care of spiritual things. For then you will be able to rouse yourself out of this sleep, without being weighed down with these manifold desires. For the present life is a sleep, and the things in it are no way different from dreams. And as they that are asleep often speak and see things other than healthful, so do we also, or rather we see much worse even. For he that doeth any thing disgraceful, or says the like in a dream[c], when he is rid of his sleep, is rid of his disgrace also, and is not to be punished. But in this case it is not so, but the shame, and also the punishment, are immortal. Again, they that grow rich in a dream, when it is day are convicted of having been rich to no purpose. But in this case even

[c] On this see St. Austin, Conf. x. Greg. Mor. viii. §. 42 sq. Cassian 30. p. 205. de Gen. ad lit. x. 12. xii. 15. Collat.

before the day the conviction often comes upon them, and before they depart to the other life, those dreams have flown away. Rom. 13, 14.

Let us then shake off this evil sleep, for if the day find us sleeping, a deathless death will succeed, and before that day we shall be open to the attacks of all the enemies that are of this world, both men and devils: and if they be minded to undo us, there is nobody to hinder them. For if there were many watching, then the danger would not be so great; since however, one perhaps there is, or two, who have lighted a candle, and would be as it were watching in the depth of night, while men were sleeping; therefore now we have need of much sleeplessness, much guardedness, to prevent our falling into the most irremediable evils. Doth it not now seem to be broad daylight? do we not think that all men are awake and sober? yet still (and perhaps you will smile at what I say, still say it I will) we seem all us of like men sleeping and snoring in the depth of night. Would that an incorporeal being could be seen, and then I would shew you how most men are snoring, and the devil breaking through walls, and butchering us as we lie, and stealing away the goods within, doing every thing fearlessly, as if in profound darkness. Or rather, even if it be impossible to see this with our eyes, let us sketch it out in words, and consider how many have been weighed down by evil desires, how many held down by the sore evil of wantonness, and have quenched the light of the Spirit. Hence it comes that they see one thing instead of another, hear one thing instead of another, and take no notice of any of the things here told them. Or if I am mistaken in saying so, and thou art awake, tell me what has been doing here this day, if thou hast not been hearing this as a dream. I am indeed aware that some can tell me; (and I do not mean this of all,) but do thou who comest under what has been said, who hast come here to no purpose, tell me what Prophet? what Apostle hath been discoursing to us to-day? and on what subjects? And thou wouldest not have it in thy power to tell me. For thou hast been talking a great deal here, just as in a dream, without hearing the realities. And this I would have said to the women too, as there is a great deal of sleeping amongst

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them. And would it were sleep! For he that is asleep says nothing either good or bad. But he that is awake as ye are puts forth many a word even for mischief on his own head, telling his interest, casting up his creditor accounts, calling to memory some barefaced bargaining, planting the thorns thick in his own soul, and not letting the seed make even ever so little advance. But rouse thyself, and pull these thorns up by the roots, and shake the drunkenness off. For this is the cause of the sleep—drunkenness, I mean, not from wine only, but from worldly thoughts, and with them that from wine also. And this advice[d] I am giving not to the rich only, but the poor too, and chiefly those that club together for social parties. For this is not really indulgence or relaxation, but punishment and vengeance. For indulgence lies not in speaking filthy things, but in talking solemnly, in being filled, not being ready to burst. But if thou thinkest this is pleasure, shew me the pleasure by the evening! Thou canst not! And hitherto I say nothing of the mischiefs it leads to, but at present have only been speaking to you of the pleasure that withers away so quickly. For the party is no sooner broken up, than all that went for mirth is flown away. But when I come to mention the spewing, and the headaches, and the numberless disorders, and the soul's captivity, what have you to say to all this? Have we any business, because we are poor, to behave ourselves unseemly too? And in saying this I do not forbid your meeting together, or taking your suppers at a common table, but to prevent your behaving unseemly, and as wishing indulgence to be really indulgence, and not a punishment, nor a vengeance, or drunkenness and revelling. Let the Gentiles[1] see that Christians know best how to indulge, and to indulge in an orderly way. For it says, *Rejoice in the Lord with trembling.* But how then can one rejoice? Why, by saying hymns, making prayers, introducing psalms in the place of those low songs. Thus will Christ also be at our table, and will fill the whole feast with blessing, when

see p. 243.

[1] ἔλλησι

Ps.2,11.

[d] This is a good illustration of Aristotle's remark, that 'general discourses on moral matters are pretty well useless, while particular ones are more like the truth.' Eth. ii. 7.

thou prayest, when thou singest spiritual songs, when thou invitest the poor to partake of what is set before thee, when thou settest much orderliness and temperance over the feast. So thou wilt make the place a Church [e], by hymning, in the room of ill-timed shouts and cheers, the Master of all things. And tell me not, that another custom has come to prevail, but correct what is thus amiss. *For whether ye eat*, it says, *or whether ye drink, or whatsoever ye do, do all to the glory of God.* For from banquets of that sort you have evil desires, and impurities, and wives come to be in disrepute, and harlots in honour among you. Hence come the upsetting of families and evils unnumbered, and all things are turned upside down, and ye have left the pure fountain, and run to the conduit of mire. For that an harlot's body is mire, I do not enquire of any one else but of thine own self that wallowest in the mire, if thou dost not feel ashamed of thyself, if thou dost not think thyself unclean after the sin is over. Wherefore I beseech you flee fornication, and the mother of it, drunkenness. Why sow where reaping is impossible, or rather even if thou dost reap, the fruit brings thee great shame. For even if a child be born, it at once disgraces thyself, and has itself had injustice done it in being born through thee illegitimate and base. And if thou leave it never so much money, both a son of an harlot, and that of a servant-maid, is disreputable at home, disreputable in the city, disreputable in a court of law: disreputable too wilt thou be also, both in thy lifetime, and when dead. For if thou have departed even, the memorials of thy unseemliness abide. Why then bring disgrace upon all these? Why sow where the ground makes it its care to destroy the fruit, where it is but one 'barren breed?' where there is murder before the birth; for even the harlot thou dost not let continue a mere harlot, but makest her a murderess also. You see how drunkenness leads to whoredom, whoredom to adultery, adultery to murder; or rather to a something even worse than murder. For I have no name to give it, since it does not take off the thing born, but prevents its being born [f]. Why then dost thou abuse the

Rom. 13, 14.

1 Cor. 10, 31.

[e] Ora et ibi templum est, D. Bernard.

[f] See Aristot. Polit. vii. Tertull. Apol. i. 9. and the note.

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gift of God, and fight with His laws, and follow after what is a curse as if a blessing, and make the chamber of procreation a chamber for murder, and arm the woman that was given for child-bearing unto slaughter? For with a view to drawing more money by being agreeable and an object of longing to her lovers, even this she is not backward to do, so heaping upon thy head a great pile of fire. For even if the daring deed be hers, yet the causing of it is thine. Hence too come idolatries, since many, with a view to become acceptable, devise incantations, and libations, and love-potions, and countless other plans. Yet still after such great unseemliness, after slaughters, after idolatries, the thing seems to many to belong to things indifferent, aye, and to many that have wives too. Whence the mingle[1] of mischief is the greater. For sorceries are applied not to the womb that is prostituted, but to the injured wife, and there are plottings without number, and invocations of devils, and necromancies, and daily wars, and truceless fightings, and home-cherished jealousies. Wherefore also Paul, after saying, *not in chamberings and wantonness*, proceeds, *not in strife and envying*, as knowing the wars that result therefrom; the upsetting of families, the wrongs done to legitimate children, the other ills unnumbered. That we may then escape from all these, let us put on Christ, and be with Him continually. For this is what putting Him on is; never being without Him, having Him evermore visible in us, through our sanctification, through our moderation. So we say of friends, such an one is wrapped up[2] in such another, meaning their great love, and keeping together incessantly. For he that is wrapped up in any thing, seems to be that which he is wrapped in. Let then Christ be seen in every part of us. And how is He to be seen? If thou doest His deeds. And what did He do? *The Son of Man*, He says, *hath not where to lay His head.* This do thou also aim after[f]. He needed the use of food, and He fared upon barley loaves. He had occasion to travel, and there were no horses or beast of burden any where, but He walked so far as even to be weary. He had need of sleep, and He lay *asleep upon a pillow in the fore*[3]

[1] φορυτὸς

[2] ἐνιδύσατο

Luke 9, 58.

Mark 4, 38.

[3] πρύμνῃ here πρώρας

[f] Lying on the bare ground was a common part of asceticism.

part of the ship. There was occasion for sitting down to meat, and He bade them lie down upon the grass. And His garments were cheap; and often He stayed alone, with no train after Him. And what He did on the Cross, and what amidst the insults, and all, in a word, that He did, do thou learn by heart[1] and imitate. And so wilt thou have put on Christ, if thou *make no provision for the flesh to fulfil the lusts thereof.* For the thing has no real pleasure, since these lusts gender again others more keen, and thou wilt never find satisfaction, but wilt only make thee one great torment. As one who is in a continual thirst, even if he have ten thousand fountains hard by him, gets no good from this, as he is not able to extinguish the disorder, so is he that liveth continually in lusts. But if thou keep within what is necessary, thou wilt never come to have this fear, but all those things will go away, as well drunkennesses as wantonnesses. Eat then only so much as to break thy hunger, have only so much upon thee as to be sheltered, and do not curiously deck thy flesh with clothing, lest thou ruin it. For thou wilt make it more delicate, and wilt do injury to its healthfulness, by unnerving it with so much softness. That thou mayest have it then a meet vehicle for the soul, that the helmsman may be securely seated over the rudder, and the soldier handle his arms with ease, thou must make all parts to be fitly framed together. For it is not the having much, but requiring little, that keeps us from being injured. For the one man is afraid even if he is not wronged: this other, even if he be wronged, is in better case than those that have not been wronged, and even for this very thing is in the better spirits. Let the object of our search be then, not how we can keep any one from using us spitefully, but how even if he wish to do it, he may be without the power. And this there is no other source whence to obtain, save by keeping to necessaries, and not coveting any thing more. For in this way we shall be able to enjoy ourselves here, and shall attain to the good things to come, by the grace and love toward man, &c.

Rom. 13, 14.

[1] κατα-μαθὼν

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Rom. xiv. 1, 2.

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs.

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I am aware that to most what is here said is a difficulty. And therefore I must first give the subject of the whole of this passage, and what he wishes to correct in writing this. What does he wish to correct then? There were many of the Jews which believed, who adhered of conscience to the Law, and after their believing, still kept to the observance of meats, as not having courage yet to quit the service of the Law entirely. Then that they might not be observed if they kept from swine's flesh only, they abstained in consequence from all flesh, and ate herbs only, that what they were doing might have more the appearance of a fast than of observance of the Law. Others again were farther advanced[1], and kept up no one thing of the kind, who became to those, who did keep them, distressing and offensive, by reproaching them, accusing them, driving them to despondency. Therefore the blessed Paul, out of fear, lest, from a wish to be right about a trifle, they should overthrow the whole, and from a wish to bring them to indifferency about what they ate, should put them in a fair way for deserting the faith, and out of a zeal to put every thing right at once, before the fit opportunity was come, should do mischief on vital points, so by this

[1] σιλωό· σιρου

continual rebuking setting them adrift from their agreement in[1] Christ, and so they should remain not righted in either respect: observe what great judgment he uses, and how he concerns himself with both interests with his customary wisdom. For neither does he venture to say to those who rebuke, Ye are doing amiss, that he may not seem to be confirming the other in their observances; nor again, Ye are doing right, lest he should make them the more vehement accusers: but he makes his rebuke to square with each. And in appearance he is rebuking the stronger, but he pours forth all he has to say[a] against the other in his address to these. For the kind of correction most likely to be less grating is, when a person addresses some one else, while he is striking a blow at a different person, since this does not permit the person rebuked to fly into a passion, and introduces the medicine of correction unperceived. See now with what judgment he does this, and how well-timed he is with it. For after saying, *make not provision for the flesh to fulfil the lusts thereof*, then he proceeds to the discussion of these points, that he might not seem to be speaking in defence of those who were the rebukers, and were for eating of any thing. For the weaker part ever requires more forethought. Wherefore he aims his blow against the strong, immediately saying as follows, *Him that is weak in the faith*. You see one blow immediately given to him. For by calling him weak[2], he points out that he is not healthy[3]. Then he adds next, *receive*, and points out again that he requires much attention. And this is a sign of extreme debility. *Not to doubtful disputations.* See, he has laid on a third stripe. For here he makes it appear that his error is of such a nature, that even those who do not transgress in the same manner, and who nevertheless admit him to their affection, and are earnestly bent upon curing him, are at doubt[b]. You see how in appearance

ROM. 14, 1. 2.

[1] ὁμολογίας εἰς

[2] ἀσθενοῦντα

[3] ἄῤῥωστον

[a] κτνοῖ, i. e. so as not to have to say any thing against them directly. St. Chrysostom turns the passage in that way more than Theodoret. See on v. 4. which Theod. applies directly against the Judaizers. His general remarks on the rhetoric of the passage are independent of this question.

[b] He seems to mean, 'are at doubt whether they may acknowledge such.' So Œcumenius seems to take it, who paraphrases this comment, and adds καὶ χωρίζεσθαι, 'and separate themselves.'

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he is conversing with these, but is rebuking others secretly and without giving offence. Then by placing them beside each other, one he gives encomiums, the other accusations. For he goes on to say, *One believeth that he may eat all things*, commending him on the score of his faith. *Another who is weak, eateth herbs*, disparaging this one again, on the score of his weakness. Then since the blow he had given was deadly [1], he comforts him again in these words,

[1] κατὰ (hyperbolically)

Ver. 3. *Let not him that eateth, despise him that eateth not.*

He does not say, let him alone, nor does he say, do not blame him, nor yet, do not set him right; but do not reproach him, do not *despise* him, to shew they were doing a thing perfectly ridiculous. But of this he speaks in other words. *Let not him which eateth not, judge him that eateth.* For as the more advanced made light of these, as of little faith, and falsely healed, and spurious, and still Judaizers, so they too judged these as law-breakers, or as wholly given to gluttony. And of these it is likely that many were of the Gentiles too. Wherefore he proceeds, *for God hath received him.* But in the other's case he does not say this. And yet to be despised was the eater's share, as a glutton, but to be judged, his that did not eat, as of little faith. But he has made them change places, to shew that he not only does not deserve to be despised, but that he may even despise. But do I condemn him? he means. By no means. For this is why he proceeds, *for God hath received him*, that is, has shewn His unspeakable grace about him, and hath freed him from all charges against him; then again he turns to the strong.

Ver. 4. *Who art thou, that judgest another man's servant?*

Whence it appears that they too judged, and did not despise only. *To his own Master he standeth or falleth.* See here is another stroke. And the indignation seems to be against the strong man, and he attacks him. When he says, *Yea, he shall be holden up*, he shews that he is still wavering, and requireth so much attention as to call in God as a physician for this, *for God*, he says, *is able to make him stand.* And this we say of things we are quite in despair about. Then, that he may not despair, he both gives

him the name of a servant when he says, *Who art thou that judgest another man's servant?* And here again he secretly attacks him. For it is not because he does things worthy to exempt him from being judged, that I bid you not judge him, but because he is Another's servant, that is, not thine, but God's. Then to solace him again he does not say, *falleth*, but what? *standeth or falleth*. But whether it be the latter or the former, either of these is the Master's concernment, since the loss also goes to Him, if he does fall, as the riches too, if he stand. And this again if we do not attend to Paul's aim in not wishing them to be rebuked before a fitting opportunity, is very unworthy of the mutual care becoming for Christians. But (as I am always saying) we must examine the mind with which it is spoken, and the subject on which it is said, and the object he would compass when he says it. But he makes them respectful by no slight motive, when he says this: for what he means is, if God, who undergoeth the loss, hitherto doth nothing, how can you be else than ill-timed and out of all measure exact, when you seize on [1] him and annoy him.

Rom. 14, 5.

[1] ἄγκων, throttle

Ver. 5. *One man esteemeth one day above another, another esteemeth every day alike.*

Here he seems to me to be giving a gentle hint about fasting. For it is not unlikely that some who fasted were always judging those who did not, or amongst the observances it is like that there were some that on fixed days abstained, and on fixed days did not[c]. Whence also he says, Let every man be fully persuaded in his own mind. And in this way he released those who kept the observances from fear, by saying that the thing was indifferent, and he removed also the quarrelsomeness of those who attacked them, by shewing that it was no very desirable[2] task to be always making a trouble about these things. Yet it was not a very desirable task, not in its own nature, but on account of the time chosen, and because they were novices in the faith. For when he is writing to the Colossians, it is with great earnestness that he forbids it, saying, *Beware lest any man spoil you through philosophy and vain deceit, after the*

[2] or urgent περισπούδαστον

Col. 2, 8. see p. 4.

[c] ἐχομένους, here opposed to ἀπεχομένους.

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traditions of men, after the elements of the world, and not after Christ. And again, *Let no man judge you in meat or in drink*, and, *let no man beguile you of your reward.* And when writing to the Galatians with great precision, he exacts of them Christian spirit and perfectness in this matter. But here he does not use this vehemency, because the faith was lately planted in them. Let us therefore not apply the phrase, *Let every man be persuaded in his own mind*, to all subjects. For when he is speaking of doctrines, hear what he says, *If any one preacheth unto you any gospel other than that ye have received, let him be accursed, even* if it be *an angel.* And again, *I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted.* And in writing to the Philippians, he says, *Beware of dogs, beware of evil workers, beware of the concision.* But with the Romans, since it was not yet the proper time for setting things of this sort right, *Let every man*, he says, *be fully persuaded in his own mind.* For he had been speaking of fasting. It was to clear away the vanity of the others and to release these from fear then, that he said as follows.

Col. 2, 16. Col. 2, 18. Gal. 1, 9. 2 Cor. 11, 3. Phil. 3, 2.

Ver. 6. *He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.* And, *he that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

He still keeps to the same subject. And what he means is about this. The thing is not concerned with fundamentals. For the thing requisite is, if this person and the other are acting for God's sake, the thing requisite is[1], if both terminate in thanksgiving. For indeed both this man and that give thanks to God. If then both do give thanks to God, the difference is no great one. But let me draw your notice to the way in which here also he aims unawares a blow at the Judaizers. For if the thing required be this, the *giving of thanks*, it is plain enough that he which eateth it is that *giveth thanks*, and not *he which eateth not.* For how should he, while he still holds to the Law? As then he told the Galatians, *As many of you as are justified by the Law are fallen from grace;* so here he hints it only, but does not unfold it so

[1] Ms. rep. so 1 Ms. ap. Ben.

Gal. 5, 4.

much. For as yet it was not time to do so. But for the present he bears with it[1]: but by what follows he gives it a further opening. Rom. 14, 7-9.

[1] see p.4.

Ver. 7, 8. *For none of us liveth unto himself, and no man dieth unto himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord.*

By this too he makes the same clearer. For how can he that liveth unto the Law, be living unto Christ? But this is not the only thing that he effects by this, he also holds back the person who was in so much haste for their being set right, and persuades him to be patient, by shewing that it is impossible for God to despise them, but that in due time He will set them right. What is the force then of *none of us liveth to himself?* It means, We are not free, we have a Master who also would have us live, and willeth not that we die, and to whom both of these are of more interest than to us. For by what is here said he shews that He hath a greater concern for us than we have ourselves, and considereth more than we do, as well our life to be wealth, as our death to be a loss. For we do not die to ourselves alone, but to our Master also, if we do die. But by death here he means that from the faith. However, this were enough to convince us that He taketh care for us, in that it is *to Him we live and to Him we die.* Still he is not satisfied with saying this, but proceeds further. For after saying, *Whether we live, therefore, or die, we are the Lord's,* and passing from that death to the physical one, that he may not give an appearance of harshness to his language, he gives another very great indication of His care for us. Now of what kind is this.

Ver. 9. *For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.*

And so let this at least convince thee, that He is evermore thoughtful for our salvation. For had He not had this great care for us, where were the need of the Dispensation[1]? He then that hath shewn so much anxiety about our becoming His, as to take the form of a servant, and to die, will He despise us after we have become so? This cannot be so, assuredly it cannot! Nor would He choose to waste so much

[1] or Incarnation οἰκονομίας

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pains. *For to this end* (he says) *He also died*, as if any one were to say, Such an one will not have the heart to despise his servant. For he mindeth his own purse. For indeed we are not so much in love with money, as is He with our salvation. Wherefore it was not money, but His own Blood that He gave as bail for us. And for this cause He would not have the heart to give them up, for whom He had laid down so great a price. See too how he shews that His power also is unspeakable. For he says, *to this end He both died and revived, that He might be Lord both of the dead and the living.* And above he said, *for whether we live or die, we are His.* See what a wide extended Mastery! see what unconquerable might! see what exact providence over us! For tell me not, he means, of the living. Even for the departed He taketh care. But if He doth of the departed, it is quite plain that He doth of the living also. For he hath not omitted any point for this Mastery, making out for Himself more claims than men do, and specially beside[d] all other things in order to take care of us. For a man puts down money, and for this clings strongly to his own slave. But He Himself paid down His death; and the salvation of one who was purchased at so great a price, and the Mastery over whom He had gained with so much anxiety and trouble, He is not likely to count of no value. But this he says to make the Judaizer abashed, and to persuade him to call to mind the greatness of the benefit, and how that when dead He had come to be alive, and that there was nothing that he gained from the Law, and how that it would be the last degree of unfeelingness, to leave Him who had shewn so much care towards him, and run away back to the Law. After attacking him then sufficiently, he relaxes again, and says,

Ver. 10. *But why dost thou judge thy brother? or why dost thou set at nought thy brother?*

And so he seems to be setting them upon a level, but from that he has said, he shews that the difference between them is great. First then by the appellation of brother he does away with disputatiousness, and then also by calling that

[d] χωρὶς: the construction seems imperfect. the Translator suggests χωρισθεὶς, 'separating Himself from all others.'

awful day to their mind. For after saying, *Why dost thou set at nought thy brother?* he proceeds, *For we shall all stand before the judgment-seat of Christ.* Rom. 14,11.12

And he seems indeed to be again rebuking the more advanced in saying this, but he is putting the mind of the Judaizer to confusion by not only calling for his reverence to the benefit that had been done him, but also making him afraid of the punishment to come. *For we shall all*, he says, *stand before the judgment-seat of Christ.*

Ver. 11, 12. *For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.*

See how he again puts his mind into confusion, while he seems to be rebuking the other. For he intimates some such thing, as if he had said, How does it affect you? Are you to be punished for him? But this he does not say, but hints at it by putting it in a milder form, and saying, *For we shall all stand before the judgment-seat of Christ. So then every one of us shall give account of himself to God.* And he introduces the prophet in witness of the subjection of all[e] to Him, yea a subjection extended even to those in the Old Testament, and of all absolutely. For he does not barely say every one shall worship, but shall confess, that is, shall give an account of what he has done. Be in anxiety then as seeing the Master of all sitting on His judgment-seat, and do not make schisms and divisions in the Church, by breaking away from grace, and running over to the Law. For the Law also is His. And why say I so of the Law? Even those in the Law and those before the Law are His. And it is not the Law that will demand an account of thee, but Christ, of thee and of all the human race. See how he has released us from the fear of the Law. Then that he may not seem to be saying this to frighten them for the occasion, but to have come to it in the course he had proposed himself, he again keeps to the same subject, and says,

[e] Mar. and Ms. with all attesting the subjection to Him. The passage is found Is. 45, 23. probably the reading of the LXX, till it was corrected to suit the Hebrew. See Parsons ad loc.

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Ver. 13. *Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.*

This does not apply to one less than the other: wherefore it may well fit with both, both the advanced man that was offended at the observance of meats, and the unadvanced that stumbled at the vehement rebuke given him. But consider, I pray you, the great punishment we shall suffer, if we give offence at all. For if in a case where the thing was against law, yet, as they rebuked unseasonably, he forbade their doing it, in order that a brother might not be made to offend and stumble; when we give an offence without having any thing to set right even, what treatment shall we deserve? For if not saving others be a crime, (and that it is so, he who buried the talent proves,) what will be the effect of giving him offence also? But what if he gives himself the offence, you may say, by being weak? Why this is just why thou oughtest to use all patient endurance. For if he were strong, then he would not require so much attention. But now, since he is of the feebler sort, he does on this ground need considerable care. Let us then yield him this, and in all respects bear his burdens, as it is not of our own sins only that we shall have to give an account, but for those also wherein we cause others to offend. For if that account were even by itself hard to pass, when these be added too, how are we to be saved? And let us not suppose, that if we can find accomplices in our sins, that will be an excuse; as this will prove an addition to our punishment. Since the serpent too was punished more than the woman, as was the woman likewise more than the man; and Jezebel also was punished more severely than Ahab, who had seized the vineyard; for it was she that devised the whole matter, and caused the king to offend. And therefore thou, when thou art the author of destruction to others, wilt suffer more severely[f] than those who have been subverted by thee. For sinning is not so ruinous as leading others also into the same. Wherefore he speaks of those who *not only do the same, but have pleasure in them that do them.* And so when we see any

1 Tim. 2, 14.

1 Kings 21, 23. 25. 29.

Rom. 1, 32.

[f] Mar. ends the sentence, having punishment exacted of thee for those who have been made by thee to offend.

sinning, let us, so far from thrusting them on, even pull them back from the pit of iniquity, that we may not have to be punished for the ruin of others besides ourselves. And let us be continually in mind of the awful judgment-seat, of the stream of fire, of the chains never to be loosed, of the darkness with no light, the gnashing of teeth, and the venomous worm. 'Ah, but God is merciful!' Are these then mere words? and was not that rich man punished for despising Lazarus? Are not the foolish [g] virgins cast out of the Bride-chamber? Do not they who did not feed Him go away into *the fire prepared for the devil and his angels?* Will not he that hath soiled garments be *bound hand and foot* and go to ruin? Was not he that demanded the hundred pence to be paid, given over to the tormentors? Is not that said of the adulterers [h] true? that *their worm shall not die, nor their fire be quenched?* Are these but mere threats then? Yea, it is answered. And from what source pray dost thou venture to make such an assertion, and that too when thou passest judgment of thine own opinion? Why, I shall be able to prove the contrary, both from what Christ said, and from what He did. For if you will not believe by the punishments that are to come, at least believe by those that have happened already. For what have happened, and have come forth into reality, surely are not threats and words. Who then was it that flooded the whole world in Noah's day, and effected that baleful wreck, and the utter destruction of our whole race? Who was it that after this hurled those thunders and lightnings upon the land of Sodom? Who that drowned all Egypt in the sea? Who that consumed the six hundred thousand men in the wilderness? Who that burnt up the synagogue of Abiram? Who that bade the earth open her mouth for the company of Core and Dathan, and swallow them up? Who that carried off the threescore and ten thousand at one sweep in David's time? Shall I mention also those that were punished individually? Cain, who was given up to a continual vengeance? (the son of) Charmi, who was stoned with his whole family? Or him, that

Rom. 14, 13.

Mat. 25, 46. Mat. 22, 13.

Mark 9, 47.

See John 5, 22.

[g] The oil representing especially deeds of mercy. Hil. ad l. See St. Chrys. on Rom. xi. 6. p. 334.

[h] See Mat. v. 28. and 2 Pet. ii. 14. And with respect to giving cause of offence to others, Mark ix. 44.

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suffered the same thing for gathering sticks on the sabbath? The forty and two children in Elisha's time, who were consumed by those beasts, and obtained no pardon even on the score of their age? And if you would see these same things even after the times of grace, just consider what great suffering the Jews had, how the women ate their own children, some roasting them, and some consuming them in other ways[1]? how after being given up to irremediable famine, and wars varied and severe, they threw all previous catastrophes into the shade by the exceeding greatness of their own calamities. For that it was Christ who did these things unto them, hear Him declaring as much, both by parables, and clearly and explicitly. By parables, as when He says,

Luke19, 27. *But those that would not that I should reign over them, bring hither and slay them;* and by that of the vineyard, and that of the marriage. But clearly and explicitly, as when He threatens that they shall fall by the edge of the sword, and shall be led away captive into the nations, and there shall be

Luke21, 24. upon the earth *distress of nations with perplexity, the sea and the waves roaring, and men's hearts failing them for*

Mat.24, 21. *fear. And there shall be tribulation, such as there never was from the beginning, no, nor ever shall be.* And what a punishment Ananias too and Sapphira suffered, for the theft of a few pieces of money, ye all know. Seest thou not the daily calamities also? Or, have these too not taken place? Seest thou not now men that are pining with famine? those that suffer elephantiasis, or are maimed in body? those that live in constant poverty, those that suffer countless irreparable evils? Now then will it be reasonable for some to be punished, and some not? For if God be not unjust, (and unjust He is not,) thou also wilt assuredly suffer punishment, if thou sinnest. But if it be because He is merciful that He doth not punish, then ought not these either to have been punished. But now because of these words of ours, God even here punisheth many, that when ye believe not the words of the threatening, the deeds of vengeance ye may at least believe. And since things of old do not affright us so much; by things which happen in every generation, He cor-

[1] Josephus, B. J. vi. [vii.] c. 8. Euseb. H. E. iii. 6.

recteth those that in every generation are growing listless. And what is the reason, it may be said, why He doth not punish all here? That He may give the others an interval[k] for repentance. Why then does He not take vengeance upon all in the next world[l]? It is lest many should disbelieve in His Providence. How many robbers are there who have been taken, and how many that have left this life unpunished? Where is the mercy of God then, and His just judgment? It is my turn now to ask of thee? For supposing no one at all had vengeance taken upon him, then you might have taken refuge in this. But now that some are punished, and some are not, and this though they be the worse sinners, how can it be reasonable that there be not the same punishments for the same sins? How can those punished appear to be else than wronged? What reason is there then why all are not punished here? Hear the defence of Christ Himself for these things. For when some had died by the falling of a tower on them; He said to those who raised a question upon this, *Suppose ye that they were sinners above all men? I tell you nay, but except ye repent, ye shall all likewise perish;* so exhorting us not to feel confident when others suffer punishment, and we ourselves, though we have committed many transgressions, do not. For except we change our conduct, we assuredly shall suffer. And how, it may be said, is it that we are to be punished without end for sinning a short time here? how, I ask, is it that in this world, those who in a short moment of time have done one murder, are condemned to constant punishment in the mines? 'But it is not God that does this,' it may be said. How then came He to keep the man with a palsy for thirty and eight years in so great punishments? For that it was for sins that He punished him, hear what He says, *Behold, thou art made whole, sin no more, lest a worse thing come to thee.* Still, it is said, he found a release. But the case is not so with the other life. For that there, there will never be any release[n], hear from

Rom. 14, 13.

Luke 13, 4. 5.

John 5, 14.

[k] προθεσμίαν. lit. a set time. He has used the term before with especial view to the length of the time.

[l] i. e. so as to spare *all* in this.

[m] See Butler's Anal. i. 2. 'But all this,' and i. 3. iii.

[n] So mar. and Ms. Bodl. and ap. Ben. λύσιν. Sav. λῆξιν, cessation. see p. 107.

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Mark 9, 44. Mat. 25, 46. Luke 21, 6. Mat. 24, 21. Mat. 6, 14.

[o] Mar. come to thy aid; Ms. cried aloud.

[p] St. Chrysostom must not be understood here as making light of the labour of an effectual repentance, nor as excluding the office of the Church in accepting the Penitent. His object is to shew that there is no *such* difficulty in repentance, as need be an objection to our belief in eternal punishment. He is speaking of repentance in the lowest degree, and he certainly held that different degrees of it would obtain different degrees of benefit. As of almsgiving on Rom. 11, 6. p. 334. &c. 'It is possible to gain approval by thy last will, *not indeed in such way as in thy lifetime*,' and more generally ad Theodorum Lapsum, t. i. p. 11. 12. Ben. where he represents it as difficult, though not so much so as it might seem to those who did not try it, and know its consolations: and Hom. i. de S. Pentec. fin. he says, 'It is possible by diligence, prayer, and exceeding watchfulness, to wipe out all our sins that are written down. This then let us make our business all our days, that when we depart thither, we may obtain some forgiveness, and all escape irrevocable punishments.' Of confession he speaks strongly, de Cruce et Latrone, Hom. i. t. 2. 407. B. ad Pop. Ant. Hom. 3. p. 42. E. and of the power of the Priesthood to absolve. de Sac. c. 3. §. 5. t. i. p. 384. E. quoting Ja. 5, 14. 15.

together, He saith, *and if your sins be as purple, I will make them white as snow.* What labour is there here? *Tell thy sins, that thou mayest be justified.* What hardship is there in this? *Redeem thy sins with alms.* What toilsomeness is there in this? The Publican said, *Be merciful to me a sinner*, and *went down home justified.* What labour is it to imitate the Publican? And wilt thou not be persuaded even after this that there is punishment and vengeance? At that rate thou wilt deny that even the devil is punished. For *Depart*, He says, *into the fire prepared for the devil and his angels.* Now if there be no hell, then neither is he punished. But if he is punished, it is plain that we shall also[q]. For we also have disobeyed, even if it be not in the same way. And how comest thou not to be afraid to speak such daring things? For when thou sayest that God is merciful, and doth not punish, if He should punish He will be found in thy case to be no longer merciful. See then unto what language the devil leadeth you? And what? are the monks that have taken up with the mountains, and yield examples of such manifold self-denial[r], to go away without their crown? For if the wicked are not to be punished, and there is no recompense made to any one, some one else will say, perhaps, that neither are the good crowned. Nay, it will be said, For this is suitable with God, that there should be a kingdom only, and not a hell. Well then, the whoremonger, and the adulterer, and the man who hath done evils unnumbered, enjoy the same advantages with the man who has exhibited soberness and holiness, and Paul is to stand with Nero, or rather even the devil with Paul? For if there be no hell and yet a Resurrection be certain[t], then the wicked will attain to the same good things with the righteous! And who would say this? Who even of men that were quite crazed? or rather, which of the devils even would say this? For even they confess that there is a hell. Wherefore also they cried out and said, *Art thou come hither to torment us before the time?* How then comest thou not

Rom. 14, 13. Is. 1, 19. Job 33, 32. see Parsons Dan. 4, 24. Luke 18, 13. 14. Mat. 25, 41. [t] Mar. a Res. of all. Mat. 8, 29.

[q] Sav. that we also, [such as do his works, shall be punished,] Ms. omits the clause which he has put in brackets, and the sense runs better.

[r] μυρίαν ἄσκησιν: the term asceticism is an insufficient translation of '*ascesis*,' since its termination takes off the reality.

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to fear and tremble, when even the devils confess what thyself art denying? Or how is it that thou dost not see who is the teacher of these evil doctrines? For he who deceived the first man, and under the pretext of greater hopes, threw them out even of the blessings they had in possession, he it is who now suggests the saying and fancying of these things. And for this reason he persuades some to suspect there is no hell, that he may thrust them into hell. As God on the other hand threateneth hell, and made hell ready, that by coming to know of it thou mightest so live as not to fall into hell. And yet if, when there is a hell, the devil persuades thee to these things, how came the devils to confess it, if it did not exist[s], whose aim and desire it is that we should not suspect any thing of the kind, that through fearlessness we might become the more listless, and so fall with them into that fire? How then (it will be said) came they to confess it? It was through their not bearing the compulsion laid upon them. Taking all these things into consideration then, let those who talk in this way leave off deceiving both themselves and others, since even for these words of theirs they will be punished for detracting[1] from those awful things, and undoing the awe[t] of many who are minded to be in earnest, and do not even do as much as the barbarian Ninevites, for they, though they were wholly ignorant of things, when they heard that the city was to be destroyed, were so far from disbelieving, that they even groaned, and girded themselves with sackcloth, and were confounded, and did not cease to use every means until they had allayed the wrath. But dost thou, who hast had so great experience of facts and of teaching, make light of what is told thee? The contrary then will be thy fate. For as they through fear of the words had not to undergo the vengeance in act, so thou who despisest the threatening by words, will have to undergo the punishment

[1] διαβάλλοντες

[s] This sentence may be read so as to avoid the fault in reasoning; he breaks off the supposition as too absurd, and after a pause gives the true account of the case, which he in fact assumes in the first clause. The whole passage is rhetorical, and the first mention of the devils is introduced with tremendous power, as almost any one must have felt in reading it.

[t] So mar. Ms Bodl. τὸν τόνον, 'the vigour,' which is also given in mar. and is the same in sense with Savile's text.

in very deed. And if now what thou art told seems a fable to thee, it will not, however, seem so when the very things convince thee.—Then! Have you never noticed what He did even in this world? How when He met with two thieves, he counted them not worthy of the same estate, but one He led into the Kingdom, and the other He sent away into Hell? And why speak I of a robber and murderer? For even an Apostle He did not spare, when he had become a traitor, but even when He saw him rushing to the halter, and hanging, and bursting asunder in the midst, (for he did *burst asunder, and all his bowels gushed out*,) still when He foresaw all these things, He let him suffer all of the same, giving thee from the present a proof of all that is in the other world also. Do not then cheat yourselves, through being persuaded of the devil. These devices are his. For if both judges, and masters, and teachers, and savages, respect the good, and punish the evil, with what reason is the contrary to be the case with God, while the good man and he who is not so are deemed worthy of the same estate? And when will there be any release from wickedness? For they who now are expecting punishment, and are amongst so many terrors, those from the judges, those from the laws, and yet do not depart from iniquity; when on their departing this life they are to lay aside even this fear, and are not only not to be cast into hell, but are even to obtain a kingdom; when will they leave doing wickedly? Is this then mercy, pray? to add to wickedness, to set up rewards for iniquity, to count the sober and the unchastened, the faithful and the irreligious, Paul and the devil, to have the same deserts? But how long am I to be trifling? Wherefore I exhort you to get you free from this madness, and having grown to be your own masters, persuade your souls to fear and to tremble, that they may at once be saved from the hell to come, and may, after passing the life in this world soberly, attain unto the good things to come, by the grace and love towards man, &c.

Rom. 14, 13.

Acts 1, 19.

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Rom. xiv. 14.

Homil. XXVI.

I know, and am persuaded by[1] *the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.*

[1] Gr. *in*

After first rebuking the person who judgeth his brother, and moving him to leave off this reproaching, he then explains himself further upon the doctrinal part, and instructs in a dispassionate tone the weaker sort, displaying in this case too a great deal of gentleness. For he does not say he shall be punished, nor any thing of the sort, but merely disburdens him of his fears in the matter, and that with a view to his being more easily persuaded with what he tells him; and he says, *I know, and am persuaded.* And then to prevent any of those who did not trust him[2] saying, And what is it to us if thou art persuaded? for thou art no trustworthy evidence to set in competition with so great a law, and with oracles brought down from above, he proceeds, *in the Lord.* That is, as having learned from Him, as having my confidence from Him. The judgment then is not one of the mind of man. What is it that thou art persuaded of and knowest? Tell us. *That there is nothing unclean of itself.* By nature, he says, nothing is unclean, but it becomes so by the spirit in which a man uses it. Therefore it becomes so to himself only, and not to all. *For to him that esteemeth any thing to be unclean, to him it is*

[2] or 'believe,' τῶν οὐ πιστῶν

unclean. What then? Why not correct thy brother, that he may think it not unclean? Why not with full authority call him away from this habit of mind and conception of things, that he may never make it common? My reason is, he says, I am afraid to grieve him. Whcrefore he proceeds, Rom. 14. 15.

Ver. 15. *But if thy brother be grieved with thy meat, now walkest thou not charitably.*

You see how far he goes in affection for him, shewing that he makes so great account of him, that with a view not to grieve him he docs not venture even to enjoin things of great urgency, but by yieldingness would rather draw him to himself, and by charity. For even when he has freed him of his fears, he does not drag him and force him, but leaves him his own master. For keeping a person from meats is no such matter as overwhelming him with grief[a]. You see how much he insists upon charity. And this is because he is aware that it can do every thing. And on this ground he makes somewhat larger demand upon them. For so far he says from its being proper for them to distress you at all, they ought even, if necd be, not to hesitatc at condescending to you. Whence he proceeds to say, *Destroy not him with thy meat, for whom Christ died.* Or dost thou not value thy brother enough even to purchase his salvation at the price of abstinence from mcats? And yet Christ refused not to become a slave, nor yet to die for him? but thou dost not despise even food for him[1], that thou mayest save him. And yet it was not all that Christ was to gain, yet still He died for all; so fulfilling His own part. But art thou aware that by meat thou art overthrowing him in more important matters, and yet makest a disputing? And him who is the object of such care unto Christ, dost thou consider so contemptible, and dishonour one whom He loveth? Yet Hc died not for the weak only, but even for an cnemy. And wilt not thou refrain from meats even, for him that is weak? Yet Christ did what was greatest even, but thou not even the less. And He was Master, thou a brother. These words then were enough to tongue-tie him. For they shew him to be of a little spirit, and after having the benefit of great things from God, not to give in return even littlc ones.

[1] Ms. adds for him

[a] i. e. 'better deprive the strong of his meats, than deeply grieve the weak.'

HOMIL. XXVI. Ver. 16, 17. *Let not then your good be evil spoken of. For the kingdom of God is not meat and drink.*

By their *good*, he means here either their faith, or the hope of rewards hereafter, or the perfectness of their religious state. For it is not only that you fail to profit your brother, he means, but the doctrine itself, and the grace of God, and His gift, you cause to be evil spoken of. Now when thou fightest, when thou quarrellest, when thou art vexatious, when thou makest schism in the Church, and reproachest thy brother, and art distant with him, those that are without will speak evil of you. And so good is so far from coming of this, that just the opposite is the case. For your good is charity, love of the brotherhood, being united, being bound together, living at peace, living in gentleness[1]. He again, to put an end to his fears and the other's disputatiousness, says, *For the kingdom of God is not meat and drink.* Is it by these, he means, that we are to be approved? As he says in another passage too, *Neither if we eat are we the better, neither if we eat not are we the worse.* And he does not need any proof, but is content with stating it. And what he says is nearly this, If thou eatest, does this lead thee to the Kingdom? And this was why, by way of satirizing them as mightily pleased with themselves herein, he said, not meat only, but drink. What then are the things that do bring us there? *Righteousness, and peace, and joy,* and a virtuous life, and peace with our brethren, (where to this quarrelsomeness is opposed,) the joy from unanimity, which this rebuking puts an end to. But this he said not to one party only, but to both of them, it being a fit season for saying it to both. Then as he had mentioned peace and joy, but there is a peace and joy over bad actions also, he adds, *in the Holy Ghost.* Since he that ruins his brother, hath at once subverted peace and joy, and committed greater injustice than he that plunders money. And what is worse is, that Another saved him, and thou wrongest and ruinest him. Since then eating, and the supposed perfect state, does not bring in these virtues, but the things subversive of them it does bring in, how can it be else than right to make light of little things, in order to give firm-

[1] ἐπιεικείας

[b] 1 Cor. 8, 8 speaking of things offered to idols.

ness to great ones? Then since this rebuking took place in some degree out of vanity, he proceeds to say, Rom. 14, 21.

Ver. 18. *For he that in these things serveth Christ, is acceptable to God, and approved of men.*

For they will not admire thee so much for thy perfect state, as all will for peace and amity. For this is a goodly thing, that all will have the benefit of, but of that not one even will.

Ver. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edify one another.*

This applies to the other, that he may grow peaceable. But the other[1] to the latter too, that he may not destroy his brother. Still he has made both apply to either again, by saying, *one another*, and shewing that without peace it is not easy to edify.

[1] Ms. ἐκεῖνο

Ver. 20. *For meat destroy not the work of God.*

Giving this name to the salvation of a brother, and adding to the fears, and shewing that he is doing the opposite of that he desires. For thou, he says, art so far from building up as thou intendest, that thou dost even destroy, and that a building too not of man but of God, and not for any great end either, but for a trivial thing. For it was *for meat*, he says. Then lest so many indulgences should confirm the weaker brother in his misconception, he again becomes doctrinal, as follows,

All things indeed are pure, but it is evil for that man who eateth with offence.

Who does it, that is, with a bad conscience. And so if you should force him, and he should eat, there would be nothing gained. For it is not the eating that maketh unclean, but the intention with which a man eats. If then thou dost not set that aright, thou hast done all to no purpose, and hast made things worse: for thinking a thing unclean is not so bad as tasting it when one thinks it unclean. Here then you are committing two errors, one by increasing his prejudice through your quarrelsomeness, and another by getting him to taste of what is unclean. And so, as long as you do not persuade him, do not force him.

Ver. 21. *It is good neither to eat flesh, nor to drink wine,*

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nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Again, he requires the greater alternative, that they should not only not force him, but even condescend to him. For he often did this himself also, as when he circumcised[1], when he was shorn[2], when he sacrificed that Jewish sacrifice[3]. And he does not say to the man 'do so,' but he states it in the form of a sentiment to prevent again making the other, the weaker man, too listless. And what are his words? *It is good not to eat flesh.* And why do I say flesh? if it be wine, or any other thing of the sort besides, which gives offence, refrain. For nothing is so important as thy brother's salvation. And this Christ shews us, since He came from Heaven, and suffered all that He went through, for our sakes. And let me beg you to observe, how he also drives it home upon the other, by the words *stumbleth*, or, *is offended*, or, *is made weak.* And do not tell me (he means) that he is so without reason, since thou hast the power to set it right. For the other has a sufficient claim to be helped in his weakness, and to thee this were no loss, it not being a case of hypocrisy[4], but of edification and economy. For if thou force him, he is at once destroyed, and will condemn thee, and fortify himself the more in not eating. But if thou condescend to him, then he will love thee, and will not suspect thee as a teacher, and thou wilt afterwards gain the power of sowing imperceptibly in him the right views. But if he once hate thee, then thou hast closed the entrance for thy reasoning. Do not then compel him, but even thyself refrain for his sake, not refraining from it as unclean, but because he is offended, and he will love thee the more. So Paul also advises when he says, *It is good not to eat flesh*, not because it was unclean, but because the brother is offended and is weak.

[1] Acts 16, 3.
[2] Ib. 18, 18.
[3] Ib. 21, 26. see pp. 279, 280.
[4] Gal. 2, 13.

Ver. 22. *Hast thou faith? have it to thyself.*

Here he seems to me to be giving a gentle warning to the vanity of the more advanced. And what he says is nearly this, Dost thou wish to shew me that thou art perfect, and fully furnished? Do not shew it to me, but let thy conscience suffice. And by *faith*, he here means that concerned not with doctrines, but with the subject in hand. For of the former it says, *With the mouth confession is made unto*

Rom. 10, 10.

salvation; and, *Whosoever shall deny Me before men, him will I also deny*[c]. For the former by not being confessed, ruins us; and so does this by being confessed unseasonably. *Happy is he that condemneth not himself in the thing which he alloweth.* Again, he strikes at the weaker one, and gives him[2] a sufficient crown, in that of his conscience. Even if no man see, that is, thou art able to be happy in thyself. For after saying, Have it to thyself, to prevent his thinking this a contemptible tribunal, he tells him this is better to thee than the world. And if all accuse thee, and thou condemn not thyself, and thy conscience lay no charge against thee, thou art happy. But this is a statement he did not make to apply to any person whatever. For there are many that condemn not themselves, and yet are great transgressors: and these are the most miserable of men. But he still keeps to the subject in hand.

Rom. 14, 23.

[1] so mar. and Ms.

[2] i. e. the stronger

Ver. 23. *For he that doubteth is damned if he eat.*

Again, it is to exhort him to spare the weaker, that he says this. For what good is it if he eat in doubt, and condemn himself? For I approve of him, who both eateth, and doeth it not with doubting. See how he induces him not to eating only, but to eating with a good conscience too. Then he mentions likewise the reason why he is condemned, continuing in these words,

Because he eateth not of faith. Not because it is unclean, but because it is not of faith. For he did not believe that it is clean, but though unclean he touched it. But by this he shews them also what great harm they do by compelling men, and not persuading them, to touch things which had hitherto appeared unclean to them, that for this at all events they might leave rebuking. *For whatsoever is not of faith is sin.* For when a person does not feel sure, nor believe that a thing is clean, how can he do else than sin? Now all these things have been spoken by Paul of the subject in hand, not of every thing. And observe what care he takes not to offend any; and he had said before, *If thy brother be grieved with thy meat, now walkest thou not charitably.* But if one

[c] Luke 9, 26. Compare St. Ephrem, Serm. xx. vol. iii. adv. Scrutatores. Hilar. de Syn. fides fidei comparata, &c. where it is used for a form of faith.

[d] Nullum Theatrum virtuti conscientia majus. Cicero, Tusc. ii. 26. Virtue has no field for display more ample than conscience.

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should not grieve him, much less ought one to give him offence. And again, *For meat destroy not the work of God.* For if it were a grievous act of iniquity to throw down a Church, much more so is it to do so to the spiritual House. Since a man is more dignified than a Church: for it was not for walls that Christ died, but for these temples.

Let us then watch our own conduct on all sides, and afford to no one ever so little handle. For this life present is a race-course, and we ought to have thousands of eyes[1] on every side, and not even to fancy that ignorance will be an adequate excuse. For there is such a thing, there certainly is, as being punished for ignorance, when the ignorance is inexcusable. Since the Jews too were ignorant, yet not ignorant in an excusable way. And the Gentiles were ignorant, but they are without excuse. For when thou art ignorant of those things which it is not possible to know, thou wilt not be subject to any charge for it: but when of things easy and possible, thou wilt be punished with the utmost rigour. Else if we be not excessively supine, but contribute our own share to its full amount, God will also reach forth His hand unto us in those things which we are ignorant of. And this is what Paul said to the Philippians likewise. *If in any thing ye be otherwise minded, God shall reveal even this unto you.* But when we are not willing to do even what we are masters of, we shall not have the benefit of His assistance in this[2] either. And this was the case with the Jews too. *For this cause*, He says, *speak I unto them in parables, because seeing they see not.* In what sense was it that seeing they saw not? They saw devils cast out, and they said, He hath a devil. They saw the dead raised, and they worshipped not, but attempted to kill Him. But not of this character was Cornelius. For this reason then, when he was doing the whole of his duty with sincerity, God added unto him that which was lacking also. Say not then, how came God to neglect such and such a one who was no formalist[3] and a good man, though a Gentile. For in the first place no man can possibly know for certain[4] whether a person is no formalist[c], but He only who *formed*[5] *the hearts*

[1] Hilary in Ps. 119. Nv. med.

Phil. 3, 15.

[2] Ms. as mar.

Mat. 13, 13.

Mat. 12, 24.

[3] ἄπλαστος

[4] Ms. σαφῶς

[5] πλάσαντι

[c] So rendered, to keep up the play upon the words; it means, not framing himself to a false show.

alone[f]. And then there is this to be said too, that perchance[g] such an one was neither thoughtful nor earnest. And how, it may be said, could he, as being very uninformed[1]? Let me beg you to consider then this simple and single-hearted man, and take notice of him in the affairs of life, and you will see him a pattern of the utmost scrupulousness, such that if he would have shewn it in spiritual matters he would not have been overlooked: for the facts of the truth are clearer than the sun. And wherever a man may go, he might easily lay hold of his own salvation, if he were minded, that is, to be heedful, and not to look on this as a by-work. For were the doings shut up into Palestine, or in a little corner of the world? Hast thou not heard the prophet say, *All shall know me from the least even to the greatest?* Do not you see the things themselves uttering the truth? How then are these to be excused, seeing as they do the doctrine of the truth spread far and wide, and not troubling themselves, or caring to learn it? And dost thou require all this, it is asked, of a rude savage? Nay, not of a rude savage only, but of any who is more savage than men of the present day. For why is it, pray, that in matters of this world men know how to answer when they are wronged, and to resist when they have violence done them, and do and devise every thing to prevent their ever having their will thwarted even in the slightest degree; but in spiritual concerns they do not use this same judgment? And when a man worships a stone, and thinks it a god, he both keeps feasts to it, and spends money on it, and shews much fear towards it, and in no ease becomes listless from his simpleness. But when he has to seek to the very and true God, do you then mention singleness and simpleness to me? These things are not so, assuredly they are not! For the complaints are those of mere listlessness. For which do you think the most simple and rude, those in Abraham's day or those now? Clearly the former. And when that it was easiest to find religion out? now or then? Clearly now. For now the Name of God is proclaimed even by all men, and the Prophets have preached, the things come to pass, the Gentiles been con-

Rom. 14, 23.

[1] ἄπλαστος

Jer. 31, 34. Heb. 8, 11.

Josh. 24, 2.

Gen. 32, 29. Judges 13, 18.

[f] Or *severally*, Ps. 33, (32,) 15. LXX. E. V. *alike*.

[g] πολλάκις, v. p. 143.

Homil. XXVI. vinced. But at that day the majority were still in an uninstructed state, and sin was dominant. And there was no law to instruct, nor prophets, nor miracles, nor doctrine, nor multitude of men acquainted with it, nor aught else of the kind, but all things then lay as it were in a deep darkness, and a night moonless and stormy. And yet even then that wondrous and noble man, though the obstacles were so great, still knew God and practised virtue, and led many to the same zeal; and this though he had not even the wisdom of those without [h]. For how should he, when there were no letters even yet invented? Yet still he brought his own share in, and God joined to bring in what was lacking to him. For you cannot say even this, that Abraham received his religion from his fathers, because he[1] was an idolater. But still, though he was from such forefathers and was uncivilized, and lived amongst uncivilized people, and had no instructor in religion, yet he attained to a knowledge of God, and in comparison with all his descendants, who had the advantage both of the Law and the Prophets, he was so much more illustrious as no words can express. Why was it then? It was because in things of this world he did not give himself any great anxiety, but in things of the spirit he applied his whole attention. And what of Melchizedek? was not he also born about those times, and was so bright as to be called even a priest of God? For it is impossible in the extreme, that the sober-minded[2] should ever be overlooked. And let not these things be a trouble to us, but knowing that it is the mind with which in each case the power lies, let us look to our own duties, that we may grow better. Let us not be demanding an account of God, or enquire why He let such an one alone, but called such an one. For we are doing the same as if a servant that had given offence were to pry into his master's housekeeping. Wretched and miserable man, when thou oughtest to be thoughtful about the account thou hast to give, and how thou wilt reconcile thy master, dost thou call him to account for things that thou art not to give an account of, passing

Gen. 23, 29. Judges 13, 18.

[1] Terah. v. Josh. 24, 2.

in Gen. Hom. 33. &c.

in Gen. Hom. 35, 36.

[2] σώφρονα

[h] Philo, however, makes Abraham learned in all Chaldæan wisdom. De Nob. §. 5. also Joseph. Ant. i. c. 8. §. 2.

over those things of which thou art to give a reckoning[i]. What am I to say to the Gentile? he asks. Why, the same that I have been saying. And look not merely to what thou shalt say to the Gentile, but also to the means of amending him. When he is offended by examining into thy life, then consider what thou wilt say. For if he be offended, thou wilt not be called to a reckoning for him, but if it be thy way of life by which he is injured, thou wilt have to undergo the greatest danger. When he seeth thee philosophizing about the kingdom, and fluttering at the things of this life, and at once afraid about hell, and trembling at the calamities of this life, then lay it to mind. When he sees this, and accuses thee, and says, If thou art in love with the Kingdom, how is it thou dost not look down upon the things of this life? If thou art expecting the awful judgment, why dost thou not despise the terrors of this world? If thou hopest for immortality, why dost thou not think scorn of death? When he says this, be thou anxious what defence thou wilt make? When he sees thee trembling at the thought of losing thy money, thee that expectest the heavens, and exceedingly glad about a single penny, and selling thy soul again for a little money, then lay it to mind. For these are the things, just these, that make the Gentiles stumble. And so, if thou art thoughtful about thine own salvation, make thy defence on these heads, not by words, but by actions. For it is not through that question that any body ever blasphemed God, but through men's bad lives it is, that there are thousands of blasphemers in all quarters. Set this right then. For the Gentile will next ask thee, How am I to know that God's commands are feasible? For thou that art of Christian extraction, and hast been brought up in this fine religion, do not do any thing of the kind. And what will you tell him? You will be sure to say, I will shew you others that do; monks that dwell in the deserts. And art thou not ashamed to confess to being a Christian, and yet to send to others, as unable to shew that you display the temper of a Christian? For he also will say directly, What need have I to go to the mountains, and to hunt up the deserts?

Rom. 14, 23.

[i] Marginal reading. The passage is difficult, and the readings vary much.

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For if there is no possibility for a person who is living in the midst of cities to be a disciple, this is a sad imputation on this rule of conduct, that we are to leave the cities, and run to the deserts. But shew me a man who has a wife, and children, and family, and yet pursueth wisdom. What are we then to say to all this? Must we not hang down our heads, and be ashamed? For Christ did not so order things; but how? *Let your light shine before men*, not mountains, and deserts, and wildernesses, and out-of-the-way places. And this I say, not as abusing those who have taken up with the mountains, but as bewailing those that dwell in cities, because they have banished virtue from thence. Wherefore I beseech you let us introduce the discipline they have there here also, that the cities may become cities indeed. This will improve the Gentile. This will free him from countless offences. And so if thou wouldest set him free from scandal, and thyself enjoy rewards without number, set thy own life in order, and make it shine forth upon all sides, according to that which hath been said[1], that *men may see your good works, and glorify your Father which is in heaven*. For so we also shall enjoy that unutterable and great glory, which God grant that we may all attain to, by the grace and love toward man, &c.

[1] so Ms. which also adds ὑμῶν

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Rom. xvi. 25—27.

Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the Revelation of the Mystery, which was kept secret since the world began, but now is made manifest, and[1] *by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise*[2]*, be glory through Jesus Christ for ever. Amen.*[a]

[1] Ms. τε which Sav. omits.

[2] Ms. Mt. & Bodl. add *to Him*

Rom. 16,25-27

It is always a custom with Paul to conclude his exhortation with prayers and doxologies. For he knows that the thing is one of no slight importance. And it is out of affectionateness and caution that he is in the habit of doing this. For it is the character of a teacher devoted to his children, and to God, not to instruct them in words only, but by prayer too to bring upon his teaching the assistance which is from God. And this he does here also. But the connection is as follows; *To Him that is of power to stablish you, be glory for ever. Amen.* For he again clings to those weak brethren, and to them he directs his discourse. For when he was rebuking, he made all share his rebuke; but now, when he is praying, it is for these that he wears the attitude of a suppliant. And after saying *to stablish*, he proceeds to give the mode of it, *by my Gospel;* and this was

[a] These three verses are placed here in most Mss. and by most Greek Fathers. Some good Mss. and Latin writers, and several versions, place them at the end of the Epistle.

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what one would do to shew that as yet they were not firmly fixed, but stood, though with wavering. Then to give a trust-worthiness to what he says, he proceeds, *and the preaching of Jesus Christ;* that is, which He Himself preached. But if He preached it, the doctrines are not ours, but the laws are of Him. And afterwards, in discussing the nature of the preaching, He shews that this gift is one of much benefit, and of much honour; and this he first proves from the person of the declarer thereof, and then likewise from the things declared. For it was glad tidings. Besides, from His not having made aught of them known to any before us. And this he imitates in the words, *according to the revelation of the mystery.* And this is a sign of the greatest friendliness, to make us share in the mysteries, and no one before us. *Which was kept secret since the world began, but now is made manifest.* For it had been determined long ago, but was only manifested now. *By the Scriptures of the Prophets.* Here again he is releasing the weak person from fear. Why be afraid? he means; why [b] rebel against the Law? This the Law wishes, this it foretold from of old. But if thou pryest into the cause of its being made manifest now, thou art doing a thing not safe to do, in being curious about the mysteries of God, and calling Him to account. For we ought not with things of this nature to act as busybodies, but to be well pleased and content with them. Wherefore that he might himself put a check upon a spirit of this sort, he adds, *according to the commandment of the everlasting God, for the obedience of faith.* For faith requires obedience, and not curiosity. And when God commands, one ought to be obedient, not curious. Then he uses another argument to encourage them, saying, *made known to all nations.* That is, it is not thou alone but the whole world that is of this Creed, as having had not man, but God for a Teacher. Wherefore also he adds, *through Jesus Christ.* But it was not only made known, but also confirmed. Now both are His work. And on this ground too the way it is to be read is [c], *Now to Him that is of power*

[b] Sav. μὴ ἀποστῇς, Ms. οὐ μὴ, which seems to determine the construction.

[c] v. 27. in the Greek reads thus; '*To God only wise, through Jesus Christ, to Him* (or *to Whom*) *be glory, &c.*

to stablish you through Jesus Christ; and, as I was saying, he ascribes them both to Him; or rather, not both of these only, but the glory belonging[1] to the Father also. And this too is why he said, *to Whom be glory for ever, Amen.* And he uses a doxology again through awe at the incomprehensibleness of these mysteries. For even now they have appeared, there is no such thing as comprehending them by reasonings, but it is by faith we must come to a knowledge of them, and in no other way can we. He well says, *To the only wise God.* For if you will only reflect how He brought the nations in, and blended them with those who in olden time had wrought well, how He saved those who were desperate, how He brought men not worthy of the earth up to heaven, and brought those who had fallen from the present life into that undying and unalterable life, and made those who were trampled down by devils to vie with Angels, and opened Paradise, and put a stop to all the old evils, and this too in a short time, and by an easy and compendious way, then wilt thou learn His wisdom. When thou seest that that which neither Angels nor Archangels knew, they of the Gentiles learnt on a sudden through Jesus, then wilt thou know His power[2]. Right then is it to admire His wisdom, and to give Him glory! But thou keepest dwelling over little things, still sitting under the shadow. And this is not much like one that giveth glory. For he who has no confidence in Him, and no trust in the faith, does not bear testimony to the grandeur of His doings. But he himself offers glory up in their behalf, in order to bring them also to the same zeal. But when you hear him say, *to the only wise God*, think not that this is said in disparagement of the Son. For if all these things whereby His wisdom is made apparent were done[3] by Christ, and without Him no single one, it is quite plain that He is equal in wisdom also. What then is the reason of his saying *only?* To set Him in contrast with every created being. After giving the doxology then, he again goes from prayer to exhortation, directing his discourse against the stronger, and saying, as follows:

Rom. 15, 1.

[1] or ascribed Gr. ἀνήκει

[2] Ms. adds then &c.

[3] or made, see John 1, 3.

Chap. xv. ver. 1. *We then that are strong, ought*—it is *we ought*, not 'we are so kind as to.' What is it we ought to do?—*to bear the infirmities of the weak.*

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See how he has roused their attention by his praises, not only by calling them powerful, but also by putting them alongside of himself. And not by this only, but by the advantage of the thing he again allures them, and[d] that in a way not to distress them. For thou, he says, art powerful, and art no whit the worse for condescending. But to him the hazard is of the last consequence, if he is not borne with. And he does not say the infirm, but the *infirmities of the weak*, so drawing them and leading them to mercy. As in another place too he says, *Ye that are spiritual restore such an one.* Art thou become powerful? Render a return to God for making thee so. But render it thou wilt if thou settest the weakness of the sickly right. For we too were weak, but by grace we have become powerful. And this we are to do not in this case only, but also in the case of those who are weak in other respects. As, for instance, if any be passionate, or insolent, or has any such like failing, bear with him. And how is this to be? Listen to what comes next. For after saying *we ought to bear*, he adds, *and not to please ourselves.*

Gal.6,1.

Ver. 2. *Let every one of us please his neighbour for his good to edification.*

But what he says is this. Art thou powerful? Let the weak have trial of thy power. Let him come to know thy strength; please him. And he does not barely say please, but for his good, and not barely for his good, lest the advanced person should say, See I am drawing him to his good! but he adds, *to edification.* And so if thou be rich or be in power, please not thyself, but the poor and the needy, because in this way thou wilt at once have true glory to enjoy, and be doing much service. For glory from things of the world soon flies away, but that from things of the spirit is abiding, if thou do it to edification. Wherefore of all men he requires this. For it is not this and that person that is to do it, but each of us. Then since it was a great thing he had commanded them, and had bidden them even relax their own perfectness in order to set right the other's weakness; he again introduces Christ, in the following words,

[d] Ms. and by its not being burdensome.

Ver. 3. *For even Christ pleased not Himself.* Rom. 15, 3.

And this he always does. For when he was upon the subject of alms, he brought Him forward and said, *Ye know the grace of our Lord Jesus Christ*[1], *that though He was rich, yet for our sakes He became poor.* And when he was exhorting to charity, it was from Him that he exhorted in the words, *As Christ also loved us.* And when he was giving advice about bearing shame and dangers, he took refuge in Him, and said, *Who for the joy that was set before Him endured the Cross, despising the shame.* So in this passage too he shews how He also did this, and how the prophet proclaimed it from of old. Wherefore also he proceeds: 2 Cor. 8, 9. [1] so Ms. Eph. 5, 25. Heb. 12, 2.

As it is written, The reproaches of them that reproached Thee fell upon Me. But what is the import of, *He pleased not Himself?* He had power not to have been reproached, power not to have suffered what He did suffer, had He been minded to look to His own things. But yet He was not so minded. But through looking to our good He neglected His own. And why did He not say, *He emptied Himself?* It is because this was not the only thing he wished to point out, that He became man, but that He was also ill-treated, and obtained a bad reputation with many, being looked upon as weak. For one said, *If thou be the Son of God, come down from the Cross.* And, *He saved others, Himself He cannot save.* Hence he mentions a circumstance which was available for His present subject, and proves much more than he undertook to do; for he shews that it was not Christ alone that was reproached, but the Father also. *For the reproaches of them that reproached Thee fell,* he says, *upon Me.* But what he says is nearly this, What has happened is no new or strange thing. For they in the Old Testament who came to have a habit of reproaching Him, they also raved against His Son. But these things were written that we should not imitate them herein. And then he supples[2] them for a patient endurance of temptations. Ps. 69, 9. Mat. 27, 40. Mat. 27, 42. [2] Gr. anoints

Ver. 4. *For whatsoever things were written aforetime,* he says, *were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.*

That is, that we might not fall away, (for there are sundry conflicts within and without,) that being nerved and com-

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forted by the Scriptures, we might exhibit patience, that by living in patience we might abide in hope. For these things are productive of each other, patience of hope, and hope of patience. And both of them are brought about by the Scriptures. Then he again brings his discourse into the form of prayer, and says,

Ver. 5. *Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.*

For since he had given his own advice, and had also urged the example of Christ, he added the testimony of the Scriptures also, to shew that with the Scripture Himself giveth patience also. And this is why he said, *Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.* For this is what love would do, be minded toward another even as toward himself. Then to shew again that it is not mere love that he requires, he adds, *according to Christ Jesus.* And this he does in all places, because there is also another sort of love. And what is the advantage of their agreeing? That ye may with one mind, he says, and one mouth, glorify God, even the Father of our Lord Jesus Christ. He does not say merely with one mouth, but bids us do it with one will also. See how he has united the whole body into one, and how he concludes his address again with a doxology, whereby he gives the utmost inducement to unanimity and concord. Then again from this point he keeps to the same exhortation as before, and says,

Ver. 7. *Wherefore receive ye one another, as Christ also received us, to the glory of God.*

The example again is as before, and the gain unspeakable. For this is a thing that doth God especial glory, the being closely united. And so if even against thy will[1], and for His sake[2], thou be at variance with thy brother, consider that by putting an end to thy anger thou art glorifying thy Master, and if not on thy brother's account, for this at all events be reconciled to him. For Christ also insists upon this upon all possible grounds[e], and when addressing His

[1] Sav. with pain.

[2] Ms. αὐτοῦ

[e] ἄνω καὶ κάτω στρέφει, see Ast. ad Platon. Phædr. 127.

Father he said, *By this shall all men know that Thou hast sent Me, if they be one.* Rom. 15, 7. John17, 8.

Let us obey then, and knit ourselves to one another. For in this place it is not any longer the weak, but all that he is rousing. And were a man minded to break with thee, do not thou break also. Nor give utterance to that cold saying, 'Him I love that loveth me? if my right eye does not love me, I tear it out.' For these are satanical sayings, and fit for publicans, and the little spirit of the Gentiles. But thou that art called to a greater estate, and art enrolled in the books of Heaven, art liable to greater laws. Do not speak in this way, but when he is not minded to love thee, then display the more love, that thou mayest draw him to thee. For he is a member; and when by any force a member is sundered from the body, we do every thing to unite it again, and then pay more attention to it. For the reward is the greater then, when one draws to one a person not minded to love. For if He bids us invite to supper those that cannot make us any recompense, that what goes for recompense may be the greater, much more ought we to do this in regard to friendship. Now he that is loved and loveth, does pay thee a recompense. But he that is loved and loveth not, hath made God a debtor to thee in his own room. And besides, when he loves thee he needs not much pains; but when he loves thee not, then he stands in need of thy assistance. Make not then the cause for painstaking a cause for listlessness; and say not, because he is sick, that is the reason I take no care of him, (for a sickness indeed the dulling of love is,) but do thou warm again that which hath become chilled. But suppose he will not be warmed, 'what then?' is the reply. Continue to do thy own part. 'What if he grow more perverse?' He is but procuring to thee so much greater return, and shews thee so much the greater imitator of Christ. For if the loving one another was to be the characteristic of disciples, (*For hereby*, He says, *shall all men know that ye are My disciples, if ye love one another*,) consider how great an one loving one that hates us must be. For thy Master loved those that hated Him, and called them to Him; and the weaker they were, the greater the care He shewed them; and He cried and said, *They that* John13, 35. Mat. 9, 18.

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are whole need not a physician, but they that are sick. And He deemed publicans and sinners worthy of His table. And as great as was the dishonour wherewith the Jewish people treated Him, so great was the honour and concern He shewed for them, yea, and much greater. Him do thou also emulate: for this good work is no light one, but one without which not even he that is a martyr can please God much, as Paul says[f]. Say not then, I get hated, and that is why I do not love. For this is why thou oughtest to love most. And besides, it is not in the nature of things for a man who loves to be soon hated, but brute as a person may be, he loves them that love him. For this He says the heathens and the publicans do. But if every one loves those that love him, who is there that would not love those who love while they are hated. Display then this conduct, and cease not to use this word, 'Hate me as much as you may, I will not leave off loving thee,' and then thou wilt humble his quarrelsomeness, and cast out all coldness[g]. For this disorder comes either from excessive heat[1], or from coldness; but both of these is the might of love wont to correct by its warmth. Did you never see those who indulge a base love beaten, spit upon, called names, ill-treated in a thousand ways by those fornicatresses? What then is it that breaks off this love? The insolences? By no means, they even kindle it the more. And yet they who do these things, besides being harlots, are of a disreputable and low grade. But they who submit to it, have often illustrious ancestors to count up, and much other nobility to boast of. Yet still even this does not break the tie, nor keep them aloof from her whom they love. And are we not ashamed then to find what great power the love of the devil[2] and the demons hath, and not to be able to practise as much in the love according to God? Dost thou not perceive that this is a very great weapon against the devil? Do you not see, that that wicked demon stands by, dragging to himself the man thou hatest, and desiring to snatch away the member? And dost thou run

Mat. 5, 46.

[1] φλεγμονης inflammation

[2] v. p. 414.

[f] See St. Chrys. ad loc. Hom. 32. on 1 Cor. Tr. p. 446. in some places he seems to speak exclusively of love to one's neighbour in quoting this passage, but he always views this as the carrying out of love toward God. see p. 401.

[g] Ms. ψύξιν ἐξίβαλεις. Sav. ψυχὴν ἐμαλάξας. soften any soul.

by, and give up the prize of the conflict? For thy brother, lying between you, is the prize. And if thou get the better, thou receivest a crown; but if thou art listless, thou goest away without a crown. Cease then to give utterance to that satanical saying, 'if my eye hates me, I cannot see it[h].' For nothing is more shameful than this saying, and yet the generality lay it down for a sign of a noble spirit. But nothing is more ignoble than all this, or more senseless, or more foolish[i]. Therefore I am indeed quite grieved that the generality should hold the doings of vice to be those of virtue, that looking down on men, and despising them, should seem to be honourable and dignified. And this is the devil's greatest snare, to invest iniquity with a good repute, whereby it becomes hard to blot out. For I have often heard men taking credit to themselves at their not going near those who are averse to them. And yet thy Master found a glory in this. How often do not men despise[1] Him? how often shew aversion to Him? Yet He ceaseth not to run unto them. Say not then that 'I cannot bear to come near those that hate me,' but say, that 'I cannot bear to despise[2] those that despise me.' This is the language of Christ's disciple, as the other is of the devil's. This makes men honourable and glorious, as the other doth shameful and ridiculous. It is on this ground we feel admiration for Moses, because even when God said, *Let Me alone, that I may destroy them in Mine anger*, he could not bear to despise those who had so often shewn aversion to him, but said, *If Thou wilt forgive them their trespass, forgive it; but if not, blot out me also.* This was owing to his being a friend of God, and a copyer of Him. And let us not pride ourselves in things for which we ought to hide our faces. Nor let us use the language of these lewd fellows, that are the scum of men, I know how to scorn[3] thousands. But even if another use it, let us laugh him down, and stop his mouth for taking a delight in what he ought to feel ashamed of. What say you, pray, do you scorn

Rom. 15, 7.

[1] διέπτυσαν.

[2] διαπτύσαι

Exod. 32, 32.

[3] καταπτύσαι spit at

[h] So mar. and Ms. Sav. and Ben. 'If my brother hates me, I do not even wish to see him.' Perhaps the true reading is, 'If my eye hates me, I do not even wish it to see,' ἐὰν ὁ ὀφθαλμός μου μισῇ με οὐδὲ ἰδεῖν αὐτὸν βούλομαι, which seems more proverbial, (if the aorist will bear this construction as Mat. 13, 14.) and agrees with p. 449.

[i] So mar. and Ms. Sav. more cruel.

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a man that believes, whom when unbelieving Christ scorned not? Why do I say scorned not? Why He had such love towards him, when he was vile[k] and unsightly, as even to die for him. He then so loved, and that such a person, and do you now, when he has been made fair and admirable, scorn him; now he is a member of Christ, and hath been made thy Master's body? Dost thou not consider what thou art uttering, nor perceive what thou art venturing to do? He hath Christ as a Head, and a Table, and a Garment, and Life, and Light, and a Bridegroom, and He is every thing to him, and dost thou dare to say, 'this fellow I despise?' and not this only, but thousands of others along with him? Stay thee, O man, and cease from thy madness; get to know thy brother. Learn that these be words of unreasonableness, and frenzy, and say on the contrary, though he despise me ten thousand times, yet will I never stand aloof from him. In this way thou wilt both gain thy brother, and wilt live to the glory of God, and wilt share the good things to come. To which God grant that we may all attain, by the grace and love toward man, &c.

[k] Ms. *αἰσχρὸν*, Sav. *ἐχθρὸν*, an enemy.

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Rom. xv. 8.

Now I say that Jesus Christ was a Minister of the circumcision for the Truth of God, to confirm the promises made unto the fathers.

Again, he is speaking of Christ's concern for us, still holding to the same topic, and shewing what great things He hath done for us, and how *He pleased not Himself*. And beside this, there is another point which he makes good, that those of the Gentiles are debtors to a larger amount unto God. And if to a larger amount, then they ought to bear with the weak among the Jews. For since he had spoken very sharply to such, lest this should make these elated, he humbles their unreasonableness, by shewing that it was by promise made to the fathers that they had the good things given them, while they of the Gentiles had them out of pity and love toward man only. And this is the reason of his saying, *And that the Gentiles might glorify God for His mercy*. But that what is said may be made plainer, just listen once more to the words themselves, that you may see what 'Christ's having been made *a Minister of the circumcision for the truth of God, to confirm the promises made unto the fathers*,' means. What then is that which is stated? There had been a promise made to Abraham, saying, unto thee will *I give the earth, and to thy seed, and in thy seed shall all the nations be blessed*. But after this, they of the seed of Abraham all became subject to punishment. For the Law wrought

Rom. 15, 8.

Gen. 12, 7.

HOMIL. XXVIII. wrath unto them by being transgressed, and thenceforward deprived them of that promise made unto the fathers. Therefore the Son came and wrought with the Father, in order that those promises might come true, and have their issue. For having fulfilled the whole Law in which He also fulfilled the circumcision, and having by it, and by the Cross, freed them from the curse of the transgression, He suffered not this promise to fall to the ground. When then he calls *Him a Minister of the circumcision*, he means this, that by having come and fulfilled the Law, and been circumcised, and born of the seed of Abraham, He undid the curse, stayed the anger of God, made also those that were to receive the promises fit for them, as being once for all freed from their alienation. To prevent then these accused persons from saying, How then came Christ to be circumcised, and to keep the whole Law? he turns their argument to the opposite conclusion. For it was not that the Law might continue, but that He might put an end to it, and free thee from the curse that lay on thee, and set thee entirely at liberty from the dominion of that Law. For it was because thou hadst transgressed the Law, that he fulfilled it, not that thou mightest fulfil it[a], but that He might confirm to thee the promises made unto the fathers, which the Law had caused to be suspended, by shewing thee to have offended[b], and to be unworthy of the inheritance. And so thou also art saved by grace, since thou wert cast off. Do not thou then bicker, nor perversely cling to the Law at this unsuitable time, since it would have cast thee also out of the promise, unless Christ had suffered so many things for thee. And He did suffer these, not because thou wert deserving of salvation, but that God might be true. And then that this might not puff up him of the Gentiles, he says,

Ver. 9. *And that the Gentiles might glorify God for His mercy.*

But what he means is about this. Those of the Jews had promises, unworthy as they were. But thou hadst not this even, but wert saved from love towards man alone, even if, to put it at the lowest, they too would not have been the

[a] See on Rom. 8, 4. p. 220.

[b] προσκεκρουκέναι. not 'stumbled,' but 'struck against' a *person*, same word as 'alienation' just before.

better for the promises, unless Christ had come. But yet that he might amalgamate[1] them, and not allow them to rise up against the weak, he makes mention of the promises. But of these he says that it was by mercy alone that they were saved. Hence they are the most bound to glorify God. And a glory it is to God that they be blended together, be united, praise with one mind, bear the weaker, neglect not the member that is broken off. Then he adds testimonies, in which he shews that those of the Jews ought to blend themselves with those of the Gentiles; and so he says, *As it is written, For this cause I will confess to Thee among the Gentiles, O Lord, and will sing unto Thy Name.* Rom. 15,10-13

[1] or temper κεράσῃ

Ps. 18, 49.

Ver. 10—12. *And, Rejoice, ye Gentiles, with His people. And, Praise the Lord, all ye Gentiles; and laud Him, all ye people. And, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.*

Deut.32, 43. Ps. 117, 1. Is. 11,1. 10.

Now all these quotations he has given, to shew that we ought to be united, and to glorify God; and also, to humble the Jew, that he may not lift himself up over these, since all the prophets called these, as well as to persuade the man of the Gentiles to be lowly, by shewing him that he had a larger grace to answer for. Then he concludes his argument with a prayer again.

Ver. 13. *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

That is, that ye may get clear of that heartlessness[2] towards one another, and may never be cast down by temptations. And this will be by your abounding in hope. Now this is the cause of all good things, and it comes from the Holy Ghost. But it is not simply from the Spirit, but on condition of our contributing our part also. This is why he says, in believing. For this is the way for you to be filled with joy, if ye believe, if ye hope. Yet he does not say if ye hope, but, *if ye abound in hope*, so as not to find comfort in troubles only, but even to have joy through the abundance of faith and hope. And in this way, ye will also draw the Spirit to you. In this way, when He is come ye will continually keep to all good things. For just as food maintaineth our

[2] ἀθυμίας

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life, and life ruleth the body[c], so if we have good works, we shall have the Spirit; and if we have the Spirit, we shall also have good works. As also, on the other hand, if we have no works, the Spirit flieth away. But if we be deserted by the Spirit, we shall also halt in our works. For when this hath gone, the unclean one cometh: this is plain from Saul. For what if he doth not choke[d] us as he did him, still he strangles us in some other way by wicked works. We have need then of the harp of David, that we may charm our souls with the divine songs, both these, and those from good actions. Since if we do the one only, and while we listen to the charm, war with the charmer by our actions, as he did of old; the remedy will even turn to judgment to us, and the madness become the more furious. For before we heard, the wicked demon was afraid lest we should hear it and recover. But when after hearing it even, we continue the same as we were, this is the very thing to rid him of his fear. Let us sing then the Psalm of good deeds, that we may cast out the sin that is worse than the demon. For a demon certainly will not deprive us of heaven, but doth in some cases[e] even work with the sober-minded. But sin will assuredly cast us out. For this is a demon we willingly receive, a self-chosen madness. Wherefore also it hath none to pity it or to pardon it. Let us then sing charms over a soul in this plight, as well from the other Scriptures, as also from the blessed David. And let the mouth sing, and the mind be instructed. Even this is no small thing. For if we once teach the tongue to sing, the soul will be ashamed to be wishing[1] the opposite of what this singeth. Nor is this the only good thing that we shall gain, for we shall also come to know many things which are our interest. For he discourseth to thee both of things present, and things to come, and of things seen, and of the invisible Creation. And if thou wouldest learn about the Heaven, whether it abideth as it is or shall be changed, he will give

[1] Ms. devising

[c] So Ms. Sav. 'distributeth this,' mar. 'and thus the body is ruled.'

[d] 1 Sam. 16, 14. LXX. ὀπιγει. E. V. *troubled.* see Mat. 8, 32.

[e] Such was the case of Stagirius. vit. Chrys. a Montf. p. 97. See St. Chrysostom's Exhortation to him, t. 1. Ben. t. vi. Sav. Bingham, art. Energumens. S. Aug. de C. D. 19, 4. §. 2. and 21, 14. *A messenger of Satan* was given to St. Paul himself, 2 Cor. 12, 7. and it was in hope of their salvation he delivered Hymeneus and Alexander to Satan, 1 Tim. 1, 20. and another, 1 Cor. 5, 5.

thee a clear answer, and will say, *The heavens shall wax old as doth a garment, and as a vesture shalt thou fold them up, O God, and they shall be changed.* And if thou wishest to hear of the form of them again, thou shalt hear, *That spreadeth forth the Heaven like a curtain.* And if any one be minded to know further about the back of them, he will tell thee again, *that covereth His upper chambers with waters.* And even here he does not pause, but will likewise discourse with thee on the breadth and height, and shew thee that these are of equal measure. For, *As far as the east,* he says, *is from the west, so far hath He set our iniquities from us. Like as the heaven's height above the earth, so is the Lord's mercy upon them that fear Him.* But if thou wouldest busy thyself with the foundation of the earth, even this he will not hide from thee, but thou shalt hear him singing and saying, *He hath founded it upon the seas.* And if of earthquakes thou art desirous to know, whence they come, he will free thee from this difficulty also, by saying, *That looketh upon the earth, and maketh it tremble.* And if thou enquire the use of the night, this too mayest thou learn, and know from him. For *therein all the beasts of the forest do move.* And in what way the mountains are for use, he will tell thee, *The high mountains are for the stags.* And why there are rocks, he tells thee, *The rocks are a refuge for the porcupines and the hares.* Why are there trees yielding no fruit? learn from him, for *there the sparrows build their nests.* Why are there fountains in the wildernesses? hear, *that by them the fowls of the heaven dwell, and the wild beasts.* Why is there wine? not that thou mayest drink only, (for water is of a nature to suffice for this,) but that thou mayest be gladdened and delighted, *For wine maketh glad the heart of man.* And by knowing this, you will know how far the use of wine is allowable. Whence are the fowls and the wild beasts nourished? thou wilt hear from his words, *All these wait upon Thee, to give them their meat in due season.* If thou sayest, For what purpose are the cattle? he will answer thee, that these also are for thee, *That causeth the grass,* he says, *to grow for the cattle, and the green herb for the service*[2] *of men.* What need thou hast of the moon? hear him saying, *He made the moon for seasons.* And that all things seen and those not

Rom. 14, 8. Ps. 102, 27.

[1] δέῤῥιν

Ps. 104, 2. 3.

Ps. 103, 11.

Ps. 24, 2.

Ps. 104, 32.

Ib. 20.

Ib. 18.

Ib. 17.

Ib. 12.

Ib. 15.

Ib. 27.

Ib. 14.

[2] or *retinue*

Ib. 19.

Homil. XXVIII. Ps. 148, 5. seen are made, is a thing that he has also clearly taught us by saying, *Himself spake, and they were made, He commanded, and they were created.* And that there is an end of death, this he also teaches thee when he says, *God shall deliver my soul from the hand of hell when He shall receive me.* Whence was our body made? He also tells us. *He remembereth that we are dust;* and again, whither goeth it away? *It shall return to its dust.* Why was this universe made? For thee: *For thou crownest him with glory and honour, and settest him over the works of Thy hands.* Have we men any community with the Angels? This he also tells us, saying as follows, *Thou hast made him a little lower than the Angels.* Of the love of God he saith[1], *Like as a Father pitieth his own children, even so is the Lord merciful to them that fear Him.* And of the things that are to meet us after our present life, and of that undisturbed condition, he teacheth, *Return unto thy rest, O my soul.* Why the Heaven is so great, this he will also say. For it is because *the heavens declare the glory of God.* Why day and night were made, neither this doth he keep back[2]. Not that they may shine and give us rest only, but also that they may instruct us. *For there are no speeches nor words, the sounds of which*[3] *are not heard.* How the sea lies round about the earth, this too thou wilt learn from hence. *The deep as a garment is the envelopment thereof*[f]. For so the Hebrew has it. But having a sample in what I have mentioned, ye will have a notion of all the rest besides, the things about Christ, about the resurrection, about the life to come, about the resting, about punishment, about moral matters, all that concerns doctrines, and you will find the book filled with countless blessings. And if you fall into temptations, you will gain much comfort from hence. If you fall into sins even, you will find countless remedies stored up here, or if into poverty or tribulation, you will see many havens. And if thou be righteous thou wilt gain much security hence, and if a sinner much relief. For if thou be just and art ill-treated, thou wilt hear him say, *For thy sake are we killed all the day long, we are counted as sheep for the slaughter. All these things have come upon us, and yet*

Ps. 49, 15. Ps. 103, 14. Ps. 104, 29. Ps. 8, 6. Ps. 103, 13. Ps. 116, 7. Ps. 19, 1. Ps. 44, 23. Ps. 44, 19.

[1] so Ms.

[2] so Ms.

[3] i.e. day and night

[f] Ps. 104, 6. Where Aquila and Theodotion have the feminine, which would be expected in speaking of the sea. See Theodoret on the Psalm.

have we not forgotten Thee. And if thy well-doings make thee high, thou wilt hear him say, *Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified*, and thou wilt be straightway made lowly. And if thou be a sinner, and hast despaired of thyself, thou wilt hear him continually singing, *To-day, if ye will hear His voice, harden not your hearts as in the provocation;* and thou wilt be stayed up speedily. And if thou have a crown even on thy head, and art high-minded, thou wilt learn that *A king is not saved by a great host, neither shall a giant be saved by the greatness of his might;* and thou wilt find thyself able to be reasonable. If thou be rich, and in reputation, again thou wilt hear him singing, *Woe to them that trust in their own might, and boast themselves in the multitude of their riches.* And, *As for man, his days are as grass, and as a flower of the field, so shall his prime be over.* And, *His glory shall not go down with him, after him;* and thou wilt not think any of the things upon the earth are great. For when what is more splendid than all, even glory and power, is so worthless, what else of things on earth is worth accounting of. But art thou in despondency? Hear him saying, *Why art thou so sorrowful, O my soul, and why dost thou so disturb me? Trust in God, for I will confess unto Him.* Or dost thou see men in honour who deserve it not[g]? *Fret not thyself at them that do wickedly. For as the grass shall they be dried up, and as the green herb shall they soon fall away.* Dost thou see both righteous and sinners punished? be told that the cause is not the same. For *many*, he says, *are the plagues of sinners.* But in the case of the righteous, he does not say plagues[h], but, *Many are the troubles of the righteous, but the Lord delivereth them out of them all.* And again, *The death of the sinner is evil.* And, *Precious in the sight of the Lord is the death of his saints.* These things do thou say continually: by these be instructed. For every single word of this has in it an indiscoverable ocean of meaning. For we have been just running over them only: but if you were minded to give these passages a real[1] investi-

Rom. 15,10-13 / Ps. 143, 2. Ps. 95, 8. Ps. 33, 16. Ps. 49, 7. Ps. 103, 15. Ps. 49, 18. Ps. 42, 6. Ps. 37, 1. 2. Ps. 32, 10. Ps. 34, 20. Ps. 34, 22. Ps. 116, 15.

[1] so Ms. Sav. accurate

[g] Ms. adds 'Take this remedy.'

[h] Orig. in Rom. 5, 4. Tribulatio proprie sanctorum est impiorum autem ... flagella appellantur. '*Tribulation* properly belongs to the saints, the things the wicked suffer are called *scourges*.'

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gation, you will see the riches to be great. But at present it is possible even by what I have given, to get cleared of the passions that lie on you. For since he forbids our envying, or being grieved, or despondent out of season, or thinking that riches are any thing, or tribulation, or poverty, or fancying life itself to be any thing, he frees thee from all passions. And for this let us give thanks to God, and let us have our treasure always in hand, *that by patience and comfort of the Scriptures we may have hope*, and enjoy the good things to come. Which God grant that we may all attain, by the grace and love toward man of our Lord Jesus Christ. To Whom, &c.

Rom. 15, 4.

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ROM. xv. 14.

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another [1]. ROM. 15 14.

[1] so most S.Chrys. *others* Rom.

HE had said, *Inasmuch as I am the Apostle of the Gentiles, I magnify mine office.* He had said, *Take heed lest He also spare not thee.* He had said, *Be not wise in your own conceits;* and again, *Why dost thou judge thy brother?* And, *Who art thou that judgest another man's servant?* And several other like things besides. Since then he had often made his language somewhat harsh, he now heals the wound. And what he said in the beginning, that he doth in the end also. At the beginning he said, *I thank my God for you all, that your faith is spoken of throughout the whole world.* But here he says, *I am persuaded that ye are full of goodness, being able also to admonish others;* and this is more than the former. And he does not say, I have heard, but, *I am persuaded.* And not, I enquire of others to know, but, *I myself*, that is, I that rebuke, that accuse you. And that *ye are full of goodness*, this applies to the exhortation lately given. As if he said; it was not as if you were cruel, or haters of your brethren, that I gave you that exhortation, to receive, and to suffer[2], and not to destroy *the work of God.* For I am aware that *ye are full of goodness.* But he seems to me here to be calling entire virtue by this name. And he

Rom. 11, 13. Rom. 11, 21. Rom. 12, 16. Rom. 14, 10. Rom. 14, 4.

[2] Mar. and Ms. 'not to neglect'

Homil. XXIX. does not say ye have, but *ye are full of, goodness.* And the sequel is with the same intensitives: *filled with all knowledge.* For suppose they had been affectionate, but yet did not know how to treat those they loved properly. This was why he added, *all knowledge. Able also to admonish others*, not to learn only, but also to teach.

Ver. 15. *Nevertheless, I have written the more boldly unto you in some sort.*

Observe the lowly-mindedness of Paul, observe his wisdom, how he gave a deep cut in the former part, and then when he had succeeded in what he wished, how he uses much kindliness next. For even without what he has said, this very confession of his having been bold were enough to unstring their vehemency. And this he does in writing to Heb. 6, 9. the Hebrews also, speaking as follows, *But, beloved, we are persuaded better things of you, and things which belong unto salvation, though we thus speak.* And to the Corinthians 1 Cor. 11, 2. again in like manner. *Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.* And in writing to the Galatians he Gal. 5, 10. says, *I have confidence in you, that ye will be none otherwise minded.* And in all parts of his Epistles one may find this to be frequently observed. But here even in a greater degree. For they were in a higher rank, and there was need to bring down their fastidious spirit, not by astringents only, but by laxatives also. For he does this in different ways. Wherefore he says in this place too, *I have written the more boldly unto you*, and with this even he is not satisfied, but has added, *in some sort*, that is, gently; and even here he does not pause, but what does he say? *As putting you in mind.* And he does not say as teaching, nor simply putting in mind[1], but he uses a word[2] which means putting you in mind in a quiet way. Observe the end falling in with the introduction. For as in that passage he said, *that your faith is made known in all the world.* Rom. 1, 8. So in the end of the Epistle also, *For your obedience hath reached unto all.* And as in the beginning he said, *For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established;* that is, *that I may be comforted together with you;* so here also he said, *As putting you in mind.*

[1] ἀναμιμνήσκων
[2] ἐπαναμιμνήσκων

And having come down from the seat of the master, both there and here, he speaks to them as brethren and friends and of equal rank. And this is quite a Teacher's duty, to give his address that variety which is profitable to the hearers. See then how after saying, *I have written the more boldly*, and, *in some sort*, and, *as putting you in mind*, he was not satisfied even with these, but making his language still more lowly, he proceeds: Rom. 15, 16.

Because of the grace that is given me of God. As he said at the beginning, *I am a debtor.* As if he had said, I have not snatched at the honour myself, neither was I first to leap forward to it, but God commanded this, and this too according unto grace, not as if He had separated me for this office because I deserved it. Do not ye then be exasperated, since it is not I that raise myself up, but it is God that enjoins it. And as he there says, *whom I serve in the Gospel of His Son*, so also here, after saying, *because of the grace given unto me by God*, he adds, Rom. 1, 14.

Ver. 16. *That I should be the minister of Jesus Christ to the Gentiles, ministering*[1] *the Gospel of God.*

[1] ἱερουργοῦντα

For after his abundant proof of his statements, he draws his discourse to a more lofty tone, not speaking of mere service, as in the beginning, but of service[2] and priestly ministering. For to me this is priesthood, this preaching and declaring. This is the sacrifice I bring. Now no one will find fault with a priest, for being anxious to offer the sacrifice without blemish. And he says this at once to elevate[3] their thoughts, and shew them that they are a sacrifice, and in apology for his own part in the matter, because he was appointed to this office. For my knife, he says, is the Gospel, the word of the preaching. And the cause is not that I may be glorified, not that I may appear conspicuous, but that the *offering up*[4] *of the Gentiles may be acceptable, being sanctified by the Holy Ghost.*

[2] λειτουργίαν καὶ ἱερουργίαν

[3] πτεροῖ

[4] προσφορὰ

That is, that the souls of those that are taught by me, may be accepted. For it was not so much to honour me, that God led me to this pitch, as out of a concern for you. And how, he means, are they to become acceptable? In the Holy Ghost. For there is need not only of faith, but also of a spiritual way of life, that we may keep the Spirit that was

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given once for all. For it is not wood and fire, nor altar and knife, but the Spirit that is all in us[a]. For this cause, I take all means to prevent that Fire from being extinguished, as I have been also enjoined to do. Why then do you speak to those that need it not? This is just the reason why I do not teach you, but put you in mind, he replies. As the priest stands by stirring up the fire, so I do, rousing up your ready-mindedness. And observe, he does not say, *that the offering up of* you *may be &c.* but *of the Gentiles.* But when he says of the Gentiles, he means the whole world, the land, and the whole sea, to take down their haughtiness, that they might not disdain to have him for a teacher, who was putting himself forth[1] to the very end of the world. As he said in the beginning, *as among the other Gentiles also, I am a debtor to Greeks, and also to barbarians, to wise, and to foolish.*

[1] τεινόμενον Rom. 1, 13. see p. 25.

Ver. 17. *I have therefore whereof I may glory, through Jesus Christ, in those things which pertain to God.*

Inasmuch as he had humbled himself exceedingly, he again raised his style, doing this also for their sakes, lest he[2] should seem to become readily an object of contempt. And while he raises himself[3], he remembers his own proper temper, and says, *I have therefore whereof to glory.* I glory, he means, not in myself, not in our zeal, but in the *grace of God.*

[2] mar. God

[3] Ms. ἑαυτὸν

Ver. 18. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.*

And none, he means, can say that my words are a mere boast. For of this priestly ministry of mine, the signs that I have, and the proofs of the appointment too, are many. Not the long garment[4] and the bells, as they of old, nor the mitre and the turban[5], but signs and wonders, far more awful than these. Nor can it be said that I have been entrusted indeed with the charge, but yet have not executed it. Or rather, it is not I that have executed, but Christ. Wherefore also it is in Him that I boast, not about common things, but about spiritual. And this is the force of, *in things which pertain to*

[4] ποδήρης

[5] κίδαρις

[a] Ms. all is spiritual with us. (πνευματικὰ.) The marginal reading is unintelligible, but might suggest conjectures.

God. For that I have accomplished the purpose for which I was sent, and that my words are not mere boast, the miracles, and the obedience of the Gentiles shew. *For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God.* See how violently he tries to shew that the whole is God's doing, and nothing his own. For whether I speak any thing, or do any thing, or work miracles, He doth all of them, the Holy Spirit all. And this he says to shew the dignity of the Holy Spirit also. See how these things are more wondrous and more awful than those of old, the sacrifice, the offering, the symbols. For when he says, *in word and deed, through mighty signs and wonders*, he means this, the doctrine, the system[1] relating to the Kingdom, the exhibition of actions and conversation, the dead that were raised, the devils that were cast out, and the blind that were healed, and the lame that leaped, and the other marvellous acts, all whereof the Holy Spirit wrought in us. Then the proof of these things, (since all this is yet but an assertion,) is the multitude of the disciples. Wherefore he adds, *So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.* Count up then cities, and places, and nations, and peoples, not those under the Romans only, but those also under barbarians. For though you were to go the whole way through Phenicia, and Syria, and the Cilicians, and Cappadocians, still reckon up also the parts behind[b], the country of the Saracens, and Persians, and Armenians, and that of the other savage nations. And this is why he said, *round about*, that you might not only go through the direct high road, but that you should run over the whole, even the southern part of Asia in your mind. And as he ran over miracles thick as snow, in a single word, by saying, *through mighty signs and wonders*, so he has comprehended again endless cities, and nations, and peoples, and places, in this one word *round about*. For he was far removed from all boasting. And this he said on their account, so that they should not be conceited about themselves. And

Rom. 15, 19.

[1] φιλοσοφίαν

[b] This is scarcely historical, except with reference to Arabia. Even St. Jerome on Amos 5, 8. implies less.

Homil. XXIX. at the beginning he said, that *I might have some fruit amongst you also, even as among other Gentiles.* But here he states the compulsion of his priesthood. For as he had spoken in a sharper tone, he shews also by it his power more clearly. This is why he there only says, *even as among other Gentiles.* But here he insists on the topic fully, so that the conceit may be pruned away on all grounds. And he does not merely say, preached the Gospel, but *have fully preached the Gospel of Christ*, so as to shew that his achievements were of zealous striving [c].

Ver. 20. *Yea, so have I strived to preach the Gospel, not where Christ was named.*

See here another preeminence; that he had not only preached the Gospel to so many, and persuaded them, but he did not even go to those who had become disciples. So far was he from thrusting himself upon other men's disciples, and from doing this for glory's sake, that he even made it a point to teach those who had not heard. For neither does he say where they were not persuaded, but *where Christ was not even named*, which is more. And what was the reason why he had this ambition? *Lest I should build*, he says, *upon another man's foundation.*

This he says to shew himself a stranger to vanity, and to instruct them that it was not from any love of glory, or of honour from them, that he came to write, but as fulfilling his ministry, as perfecting his priestly duty, as loving their salvation. But he calls the foundation of the Apostles another man's, not in regard to the quality of the person, or the nature of the preaching, but in regard to the question of reward. For it was not that the preaching was that of another man [d], yet so far as the reward of it went, it was another man's. For the reward of the labours of others was, to this man, another man's. Then he shews that a prophecy was fulfilled also, saying,

Is. 52, 15. LXX. Ver. 21. *As it is written, to whom He was not spoken of, they shall see, and they that have not heard shall understand.*

[c] Ms. adds ὥστε δεῖξαι φιλοτιμίας τὸ κατάξωμα ὄν. The φιλοτιμία, 'zealous striving,' is here opposed to mere necessity of duty, 'the compulsion of his priesthood.'

[d] ἀλλότριον, which means either 'alien,' or 'another man's.'

You see he runs to where the labour is more, the toil greater. ROM. 15, 22.

Ver. 22. *For which cause also I have been much hindered from coming to you.*

Observe again, how he makes the end of the like texture with the introduction. For while he was quite at the beginning of the Epistle, he said, *Oftentimes I purposed to come unto you, but was let hitherto.* But here he gives the cause also by which he was let, and that not once, but twice even, aye, and many times. For as he says there, *oftentimes I purposed to come to you*, so here too *I have been much*[1] *hindered from coming to you.* Now it is a thing which proves a very strong desire, that he attempted it so often. Rom. 1, 13. [1] or often τὰ πολλά

Ver. 23. *But now having no more place in these parts.*

See how he shews that it was not from any coveting of glory from them, that he both wrote, and was also coming. *And having a great desire to see you these many years.*

Ver. 24. *Whensoever I take my journey into Spain, I trust to see you in my journey; and to be brought on my way thitherward by you, if first I be somewhat filled with your company.*

For that he might not seem to be holding them very cheap, by saying, Since I have not any thing to do, therefore I am coming to you, he again touches on the point of love by saying, *I have a great desire, these many years, to come unto you.* The reason why I desire to come, is not because I am disengaged, but that I may give birth to that desire wherewith I am travailing so long. Then that this again should not puff them up, consider how he lowers them by saying, *Whensoever I take my journey into Spain, I trust to see you in my journey.* For this was why he stated this, that they should not be high-minded. For what he wants is to shew his love, and at the same time to prevent them from being dainty. And so he places this close on the other, and uses things confirmative of either alternately. For this reason again, that they might not say he makes us a by-object of his journey, he adds, *and to be brought on my way thitherward by you*: that is, that you may be my witnesses that it is not through any slight of you, but by force of necessity, that I run by you. But as this is still distressing, he heals it

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over more carefully, by saying, *If I be first somewhat filled with your company.* For by his saying, *in my journey*, he shews that he did not covet their good opinion. But by saying *be filled*, that he was eager for their love, and not only was eager for it, but exceedingly so; and this is why he does not say 'be filled,' but be *somewhat* so. That is, no length of time can fill me or create in me a satiety of your company. See how he shews his love, when even though in haste he doth not rise up until he be filled. And this is a sign of his great affectionateness, that he uses his words in so warm a way. For he does not say even I will see, but *shall be filled*, imitating thus the language of parents. And at the beginning he said, *that I might have some fruit.* But here, that I may *be filled.* And both these are like a person who is drawing others to him. For the one was a very great commendation of them, if they were likely to yield him fruit from their obedience; and the other, a genuine proof of his own friendship. And in writing to the Corinthians he thus says, *That ye may bring me on my journey, whithersoever I go*, so in all ways exhibiting an unrivalled love to his disciples. And so at the beginning of all his Epistles it is with this he starts, and at the end in this he concludes again. For as an indulgent father doth an only and true born son, so did he love all the faithful. Whence it was that he said, *Who is weak, and I am not weak? who is offended, and I burn not.*

1 Cor. 16, 6.

2 Cor. 12, 29.

For beyond every thing else this is what the teacher ought to have. Wherefore also to Peter Christ saith, *If thou lovest Me, feed My sheep.* And Moses too did He then set over the people of the Jews, when he had shewn a kindly feeling towards them. And David in this way came to be king, having been first seen to be affectionately-minded towards them; so much indeed, though yet young, did he grieve for the people, as to risk his life for them, when he killed that barbarian. But if he said, *what shall be done to the man that killeth this Philistine?* he said it not in order to demand a reward, but out of a wish to have confidence placed in himself, and to have the battle with him delivered to his charge. And therefore, when he came to the king after the victory, he said nothing of these things. And Samuel too was very[1]

John21, 16.

1 Sam. 19, 5.

1 Sam. 17, 26.

[1] Ms. σφόδρα

affectionate; whence it was that he said, *But God forbid that I should sin in ceasing to pray unto the Lord for you.* In like way Paul also, or rather not in like way, but even in a far greater degree, burned towards all his subjects[1]. Wherefore he made his disciples of such affection towards himself, that he said, *if it were possible, ye would have pulled out your eyes and given them to me.* On this ground too it is, that God charges the teachers of the Jews above all things with this, saying, *Oh shepherds of Israel, do shepherds feed themselves? do they not feed the flock?* But they did the reverse. For he says, *ye eat the milk, and clothe you with the wool, and ye kill them that are fed, but ye feed not the flock.* And Christ, in bringing out the rule for the fittest Pastor, said, *the good shepherd layeth down his life for his sheep.* This David did also, both on sundry other occasions, and also when that fearful wrath from above came down upon the whole people. For while all were being slain he said, *I the shepherd*[e] *have sinned, I the shepherd have done amiss, and these the flock what have they done?* And so in the choice of those punishments also, he chose not famine, nor flight before enemies, but the pestilence sent by God, whereby he hoped to place all the others in safety, but that he should himself in preference to all the rest be carried off. But since this was not so, he bewails, and says, *On me be Thy Hand:* or if this be not enough, *on my father's house* also. *For I*, he says, *the shepherd, have sinned.* As though he had said, that if they also sinned, I was the person who should suffer the vengeance, as I corrected them not. But since the sin is mine also, it is I who deserve to suffer the vengeance. For wishing to increase the crime he used the name of *Shepherd.* Thus then he stayed the plague, thus he got the sentence revoked! So great is the power of confession. *For the righteous is his own accuser first*[f]. This[2] is the concern and sympathy of a good Pastor. For his bowels were writhed at their falling, as when one's own children are

Rom. 15, 24. 1 Sam. 12, 23.

[1] τῶν ἀρ-χομένων

Gal. 4, 15.

Ezek. 34, 2. 3.

John 10, 11.

2 Sam. 24, 17.

[2] so Ms. Sav. 'so great.'

[e] So LXX. Cod. Alex. Theodoret in loc. makes David herein a type of Christ.

[f] Prov. 18, 17. LXX. and vulg. Our version is, 'He that is first in his own cause seemeth just.' The text is much quoted by the Fathers, as Hil. in Ps. 135 (-6.)

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killed. And on this ground he begged that the wrath might come upon himself. And in the beginning of the slaughter he would have done this, unless he had seen[1] it advancing, and hoped[2] that it would come to himself. When therefore he saw that this did not happen, but that the calamity was raging among them, he no longer forbore, but was touched more than for Amnon his firstborn. For then he did not ask for death, but now he begs to fall in preference to the others. Such ought a ruler to be, and to grieve rather at the calamities of others than his own[g]. Some such thing he suffered in his son's[3] case likewise, that you might see that he did not love his son more than his subjects, and yet the youth was unchaste, and an ill-user of his father[4], and still he said, *would that I might have died for thee!* What sayest thou, thou blessed one, thou meekest of all men? Thy son was set upon killing thee, and compassed thee about with ills unnumbered. And when he had been removed, and the trophy was raised, dost thou then pray to be slain? Yea, he says, for it is not for me that the army has been victorious, but I am warred against more violently than before, and my bowels are now more torn than before. These however were all thoughtful for those committed to their charge, but the blessed Abraham concerned himself much even for those that were not entrusted to him, and so much so as even to throw himself amongst alarming dangers. For in that it was not for his nephew only that he did what he did, but for the people of Sodom also, he did not leave driving those persons before him until he had set them all free: and yet he might have departed after he had taken him, yet he did not choose it. For he had the like concern for all, and this he shewed likewise by his subsequent conduct. When then it was not a host of barbarians that was on the point of laying siege to them, but the wrath of God that was about to pluck their cities up from their foundations, and it was no longer the time for arms, and battle, and array, but for supplication; so great was the zeal he shewed for them, as if he himself had been on the point of perishing. For this reason he comes once, twice, thrice, aye and many times to God, and finds

[1] so mar.

[2] Ms. expected

[3] Ms. his son Absalom's

[4] παιδεραστίας

2 Sam. 18, 33.

[g] See a remarkable form in use in China on the occasion of such calamities, Windischman, Philos. im fortgang der Weltgeschichte, i. p. 29.

a refuge[1] in his nature by saying, *I am dust and ashes;* and since he saw that they were traitors to themselves, he begs that they may be saved for others. Wherefore also God said, *I will not hide from Abraham My servant that thing which I am about to do*, that we might learn how loving to man the righteous is. And he would not have left off beseeching, unless God had left off first[2]. And he seems indeed to be praying for the just, but is doing the whole for them. For the souls of the Saints are very gentle and loving unto man, both in regard to their own, and to strangers. And even to the unreasoning creatures they extend their gentleness. Wherefore also a certain wise man said, *The righteous pitieth the souls of his cattle*[h]. But if he doth those of cattle even, how much more those of men. But since I have mentioned cattle, let us just consider the shepherds of the sheep who are in the Cappadocian land, and what they suffer in kind and degree in their guardianship of unreasoning creatures. They often stay for three days together buried down under the snows. And those in Libya are said to undergo no less hardships than these, ranging about for whole months through that wilderness, dreary as it is, and filled with the direst wild beasts[4]. Now if for unreasonable things there be so much zeal, what defence are we to set up, who are entrusted with reasonable souls, and yet slumber on in this deep sleep? For is it right to be at rest, and in quiet, and not to be running about every where, and giving one's self up to endless deaths in behalf of these sheep? Or know ye not the dignity of this flock[5]? Was it not for this that thy Master took endless pains, and afterwards poured forth His blood. And dost thou seek for rest? Now what can be worse than these Shepherds? Dost thou not perceive, that there stand round about these sheep wolves much more fierce and savage than those of this world? Dost thou not think with thyself, what a soul he ought to have who is to take in hand this office? Now men that lead the populace, if they have but common matters to deliberate on, add days to nights in watching. And we that are struggling in heaven's behalf sleep even in

Rom. 15, 24.

[1] i. e. an excuse.

Gen. 18, 17.

[2] so he takes v. 33.

[4] θηρία may include serpents

[5] Ordin. Service exhort.

[h] Prov. 10, 10. LXX. perhaps *know* occurs in Exod. 23, 9. for 'enter into the feelings of.' nearer the meaning than the E. V.

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the day time? And who is now to deliver us from the punishment for these things. For if the body were to be cut in pieces, if to undergo ten thousand deaths, ought one not to run to it as to a feast? And let not the shepherds only, but the sheep also hear this; that they may make the shepherds the more active minded, that they may the more encourage their good will, if by nothing else, at least by yielding all compliance and obedience. Thus Paul also bade them, saying, *Obey them which have the rule over you, and submit yourselves: for they watch for your souls as they that must give account.* And when he says, *watch*, he means thousands of labours, cares, and dangers. For the good Shepherd, who is such as Christ wisheth for, is contending before countless witnesses. For He died once for him; but this man ten thousand times for the flock, if, that is, he be such a shepherd as he ought to be; for such an one can die every day[1]. And therefore do ye, as being acquainted with what the labour is, cooperate with them, with prayers, with zeal, with readiness, with affection, that both we may have to boast of you, and you of us. For on this ground He entrusted this to the chief[1] of the Apostles, who also loved Him more than the rest; after first asking him if He was loved by him, that thou mayest learn that this, before other things, is held as a proof of love to Him. For this requireth a vigorous soul. This I have said of the best shepherds; not of myself and those of our days, but of any one that may be such as Paul was, such as Peter, such as Moses. These then let us imitate, both the rulers of us, and the ruled. For the ruled may in turn be a shepherd of his family, of his friends, of his servant, of his wife, of his children: and if we so order our affairs we shall attain to all manner of good things. Which God grant that we may all attain unto, by the grace and love toward man, &c.

Heb.13, 17.

[1] See on Rom. 8, 36. p. 271.

[1] κορυφαίου. The common title of St. Peter among the Fathers.

HOMILY XXX.

Rom. xv. 25—27.

But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors they are.

Since he had said that I have no longer *no more place*[1] *in these parts*, and, *I have a great desire, these many years, to come unto you*, but he still intended to delay; lest it should be thought that he was making a jest of them, he mentions the cause also why he still puts it off, and he says, that *I am going unto Jerusalem*, and is apparently giving the excuse for the delay. But by means of this he also makes good another object, which is the exhorting of them to alms, and making them more in earnest about it. Since if he had not been minded to effect this, it had sufficed to say, *I am going unto Jerusalem*. But now he adds the reason of his journey. *For I go*, he says, *to minister to the saints*. And he dwells over the subject, and enters into reasonings, and says that they *are debtors*, and that, *if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things*, that they might learn to imitate these. Wherefore also there is much reason to admire his wisdom for devising this way of giving the advice. For they were more likely to bear it in this way

Rom. 15, 25-27.

[1] Ms. *work*

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than if he had said it in the form of exhortation; as then he would have seemed to be insulting them, if, with a view to incite them, he had brought before them Corinthians and Macedonians. Indeed, this is the ground on which he does incite them in that place as follows, saying, *Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches in Macedonia.* And again he incites the Macedonians by these. *For your zeal hath provoked very many.* And by the Galatians in like manner he does this, as when he says, *As I have given order to the Churches of Galatia, even so do ye.* But in the case of the Romans he does not do so, but in a more covert way. And he does this also in regard to the preaching, as when he says, *What? came the word of God out from you? or came it unto you only?* For there is nothing so powerful as emulation. And so he often employs it. For elsewhere too he says, *And so ordain I in all the Churches;* and again, *As I teach every where in every Church.* And to the Colossians he says, *that the Gospel of God increaseth and bringeth forth fruit in all the world.* This then he does here also in the case of alms. And consider what dignity there is in his expressions. For he does not say I go to carry alms, but *to minister*[1]. But if Paul ministers, just consider how great a thing is doing, when the Teacher of the world undertakes to be the bearer, and when on the point of travelling to Rome, and so greatly desiring them too, he yet prefers this to that. *For it hath pleased them of Macedonia and Achaia,* that is, it meets their approbation, their desire. *A certain contribution.* Again, he does not say alms, but *contribution*[2]. And the *certain* is not used without a meaning, but to prevent his seeming to reproach these. And he does not say the poor, merely, but the *poor saints*, so making his recommendation twofold, both that from their virtue and that from their poverty. And even with this alone he was not satisfied, but he adds, *they are their debtors.* Then he shews how they are debtors. For if, he says, *the Gentiles have been made partakers of their spiritual things, their debt*[3] *is also to minister unto them in carnal things.* It was for their sakes that Christ came. To them it was that all the promises were made, to them of the Jews. Of them Christ came.

2 Cor. 8, 1.

2 Cor. 9, 2.

1 Cor. 16, 1.

1 Cor. 14, 36.

1 Cor. 7, 17.

1 Cor. 4, 17.

Col. 1, 6.

[1] διακονῆσαι

[2] χρεμάτων

[3] E. V. *duty*

(Wherefore also it said, *Salvation is of the Jews.*) From them were the Apostles, from them the Prophets, from them all good things. In all these things then the world was made a partaker. If then, he says, ye have been made partakers in that which is greater, and when it was for them that the banquet was prepared, ye have been brought in to enjoy the feast that was spread, according to the Parable of the Gospel, ye are debtors also to share your carnal things with them, and to impart to them. But he does not say to share, but to minister[1], so ranking them with ministers[2], and those that pay the tribute[a] to kings. And he does not say in your carnal things, as he did in *their spiritual things.* For the spiritual things were theirs. But the carnal belonged not to these alone, but were the common property of all. For he bade money to be held to belong to all[b], not to those who were its possessors only.

Rom. 15,28.29 / John 4, 22.

Mat.22, 9.

[1] λειτουργῆσαι
[2] διακόνων

Ver. 28. *When therefore I have performed this, and have sealed unto them this fruit.*

That is, when I have laid it up as it were in the royal treasuries, as in a place secure from robbers and danger. And he does not say alms, but *fruit* again, to shew that those who gave it were gainers by it. *I will come by you into Spain.* He again mentions Spain to shew his forwardness[3] and warmth towards them.

[3] ἀόκνου

Ver. 29. *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.*

What is the force of, *In the fulness of the blessing?* Either he speaks of alms[4], or generally of good deeds. For blessing is a name he very commonly gives to alms. As when he says, *As a blessing*[c] *and not as covetousness.* And it was customary of old for the thing to be so called. But as he has here added *of the Gospel*, on this ground we assert that he speaks not of money only, but of all other things. As if he had said, I know that when I come I shall find you

[4] Gr. money

2 Cor. 9, 5.

[a] λειτουργία, in Classical Greek, is performing a public service at one's own expense.

[b] 2 Cor. 9, 5. Mosheim de Rebus Christianorum ante Const. p. 118. also Diss. ad Hist. Eccl. Pert. vol. 2. 1. St. Chrys. speaks at length of wealth on 1 Cor. 14, 19. Hom. 35. Tr. p. 499. He thinks it lawful, but dangerous, and recommends alms almost without limitation.

[c] E. V. *bounty*, but mar. *blessing*.

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with the honour and freshness of all good deeds about you, and worthy of countless praises in the Gospel. And this is a very striking mode of advice, I mean this way of forestalling their attention by encomiums. For when he entreats them in the way of advice, this is the mode of setting them right that he adopts.

Ver. 30. *Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit.*

Here he again puts forward Christ and the Spirit, and makes no mention whatever of the Father. And I say this, that when you find him mentioning the Father and the Son, or the Father only, you may not despise either the Son or the Spirit. And he does not say the Spirit, but *the love of the Spirit*. For as Christ loveth the world, and as the Father doth, so doth the Spirit also. And what is it that thou beseechest us, let me hear? *To strive together with me in your prayers to God for me,*

Ver. 31. *That I may be delivered from them that do not believe in Judæa.*

A great struggle then lies before him. And this too is why he calls for their prayers. And he does not say that I may be engaged in it, but *that I may be delivered*, as Christ commanded, *Pray, that ye enter not into temptation*[d]. And in saying this he shewed, that certain evil wolves would attack them, and those who were wild beasts rather than men. And out of this he also found grounds for another thing, namely, for shewing that he with good reason took the office of ministering to the saints, if, that is, the unbelievers were in such force that he even prayed to be delivered from them. For they who were amongst so many enemies, were in danger of perishing by famine also. And therefore there was absolute need of aid coming[1] from other quarters to them. *And that my service which I have for Jerusalem may be accepted of the Saints.*

Mat.26, 41.

[1] or 'of his going'

That is, that my sacrifice may be accepted, that with cheerfulness they may receive what is given them. See how he again exalts the dignity of those who were to receive it. Then he asks for the prayer of so great a people in order to

[d] Ms. adds, So directing them to do this.

what was sent being received. And by this he shews another point also, that to have given alms does not secure its being accepted. For when any one gives it constrainedly, or out of unjust gains, or for vanity, the fruit of it is gone. Rom. 15,32.33

Ver. 32. *That I may come unto you with joy by the will of God.*

As he had said at the beginning, *If by any means now at length I might have a prosperous journey, by the will of God, to come unto you;* so here again he takes refuge in the same Will, and says that this is why I press on, and wish to be delivered from them, that I may see you shortly, and that with pleasure, without bringing any load of heaviness from thence. *And may with you be refreshed.*

See how he again shews unassumingness. For he does not say, I may teach you, and give you a lesson, but that *I may with you be refreshed.* And yet[e] he was the very man for striving and conflict. In what sense then does he say *that I may be refreshed with*[1] *you?* It is to gratify them on this point too, and to make them the more cheerful by making them sharers of his crown, and to shew that they too struggle and labour. Then, as was always his custom to do, he adds[f] prayer after the exhortation, and says,

[1] συναναπαύσωμαι

Ver. 33. *Now the God of peace be with you all. Amen.*

Chap. xvi. ver. 1. *I commend unto you Phebe our sister, which is a deaconess*[2] *of the Church which is at Cenchrea.*

[2] E. V. *servant*

See how many ways he takes to give her dignity. For he has both mentioned her before all the rest, and called her sister. And it is no slight thing to be called the sister of Paul. Moreover he has added her rank, by mentioning her being *deaconess*[g].

Ver. 2. *That ye receive her in the Lord, as becometh saints*[3].

[3] Gr. *the saints.*

That is, for the Lord's sake, that she may enjoy honour among you. For he that receives a person for the Lord's sake, though it be no great one that he receives, yet receives

[e] καὶ τοιοῦτος, Ben. from Mss. καίτοι οὗτος.

[f] Mss. προστίθησι, 'sets forth.' The Ben. editor suggests προστίθησι, which is almost certainly the true reading.

[g] See Bingham, b. ii. c. 22. for a full account of the office of the widows, deaconesses, &c. also Cave, Prim. Christ. part i. c. 8. Theodoret thinks it a sign of there being a considerable Church at Cenchrea, that they had a deaconess there.

HOMIL. XXXI. him with attention. But when it is a saint, consider what attention she ought to have shewn her. And this is why he adds *as becometh saints*, as such persons ought to be received. For she has two grounds for her having attention shewn her by you, both that of her being received for the Lord's sake, and that of her being a saint herself. And *that ye assist her in whatsoever business she hath need*[1] *of you.* Not in whatsoever businesses she may be, but in such as she may ask of you. But she will ask in such things as lie in your power. Then again there comes a very great praise of her. *For she hath been a succourer of many, and of myself also.*

[1] or *ask* χρήζῃ

See his judgment. First come the encomiums, then he makes an exhortation intervene, and then again gives encomiums, so placing on each side of the needs of this blessed woman her praises. For how can the woman be else than blessed who has the blessing of so favourable a testimony from Paul, who had also the power to render assistance to him who had righted the whole world? For this was the summit of her good deeds, and so he placed it the last, as he says, *and of myself also.* But what does the phrase of *myself also* convey? Of the herald of the world, of him who hath suffered so much, of him who is equal to assisting tens of thousands[2]. Let us then imitate, both men and women, this holy woman, and her that followeth, with her husband also. And who are they?

[2] μυρίοις ἀρκοῦντος

Ver. 2. *Greet*, he says, *Priscilla and Aquila, my helpers in Christ Jesus.*

To the excellence of these St. Luke also bears witness. Partly when he says that Paul *abode with them, for by their occupation they were tent-makers;* and partly when he points out the woman as receiving Apollos, and instructing him in the way of the Lord. Now these are great things, but what Paul mentions are greater. And what does he mention? In the first place he calls them *helpers*[h], to point out that they had been sharers of his very great labours and dangers. Then he says,

Acts 18, 13.

Acts 18, 26.

[h] συλλειτουργούς. Afterwards the common term by which Bishops spoke of each other. As the Nicene Fathers of Alexander. Ep. Synod. v. fin. Theod. i. 9.

Ver. 4. *Who for my life have laid down their own necks.* Rom. 16, 4. 5.

You see they are thoroughly furnished martyrs. For in Nero's time it is probable that there were thousands of dangers, at the time as he even commanded all Jews to be removed from Rome. Acts 18, 2.(Claudius)

Unto whom not only I give thanks, but also all the Churches of the Gentiles.

Here he hints at their hospitality, and pecuniary assistance, holding them in admiration because they had both poured forth their blood, and had made their whole property open to all. You see these were noble women, hindered no way by their sex in the course of virtue. And this is as might be expected. *For in Christ Jesus there is neither male nor female.* Gen. 3, 28. And what he had said of the former, that he said also of this. For of her also he had said, *she hath been a succourer of many, and of myself also.* So too of this woman *not only I give thanks, but also all the Churches of the Gentiles.* Now that in this he might not seem to be a flatterer, he also adduces a good many more witnesses to these women.

Ver. 5. *Likewise greet the Church that is in their house.*

For they had been so estimable as even to make their house a Church, both by making all in it believers, and because they opened it to all strangers. For he was not in the habit of calling any houses Churches, save where there was much piety, and much fear of God deeply rooted in them. And on this ground he said to the Corinthians also, *Salute Aquila and Priscilla, with the Church that is in their house.* 1 Cor. 16, 19. And when writing about Onesimus he says, *Paul unto Philemon, and to the beloved Apphia, and to the Church that is in their house.* Phil. 1, 1. For it is possible for a man even in the married state to be worthy of being looked up to, and noble. See then how these were in that state and became very honourable, and yet their occupation was far from being honourable; for they were *tent makers.* Still their virtue covered all this, and made them more conspicuous than the sun. And neither their trade nor their marriage was any hurt to them, but the love which Christ required of them, that they exhibited. *For greater love hath no man than this, that a man lay down his life for his friends.* John 15, 13.

Homil. XXXI.

And that which is a proof of being a disciple, they achieve, since they took up the Cross and followed Him. For they who did this for Paul, did[1] much rather display their fortitude in Christ's behalf.

[1] Mar. and Ms. would

Let rich and poor both hear all this. For if they who lived from their labour, and were managers of a workshop, exhibited such a profuseness as to be of service to many Churches; what pardon can they expect, who are rich, and yet neglect the poor? For they were not sparing even of their blood for the sake of God's will, but thou art sparing even of scanty sums, and many times sparest not[2] thine own soul. But in regard to the teacher were they so, and not so with regard to the disciples? Nay even this cannot be said. For *the Churches of the Gentiles*, he says, *thank them*. And yet they were of the Jews. But still they had such a clear[3] faith, as to minister unto them also with all willingness. Such ought women to be, not adorning themselves with *broidered hair, or gold, or costly array*, but in these good deeds. For what empress, pray, was so conspicuous or so celebrated as this wife of the tentmaker? she is in every body's mouth, not for ten or twenty years, but until the coming of Christ, and all proclaim her fame for things such as adorn far more than any royal diadem. For what is greater or so great, as to have been a succourer of Paul? at her own peril to have saved the teacher of the world? And consider how many empresses there are that no one speaks of. But the wife of the tentmaker is every where reported of with the tentmaker[4]; and the width that the sun sees over, is no more of the world than what the glory of this woman runneth unto. Persians, and Scythians, and Thracians, and they too who dwell in the utternost parts of the earth, sing of the Christian spirit of this woman, and bless it. How much wealth, how many diadems and purples would you not be glad to venture upon obtaining such a testimony? For no one can say either, that in dangers they were of this character, and lavish with their money, and yet neglected the preaching. For he calls them *fellow-workers and helpers* on this ground. And this *chosen vessel* does not feel ashamed to call a woman his helper, but even finds an honour in doing so. For it is not the sex[5] that he minds, but the will is what he honours.

[2] so Ms. Sav. neglect-est.

[3] εἰλικρι-νῶς

1 Tim. 2, 9.

[4] meaning perhaps St. Paul

Acts 9, 15.

[5] φύσει

What is equal to this ornament? Where now is wealth overflowing on every side? and where the adorning of the person? and where is vain glory? Learn that the dress of woman is not that put about the body, but that which decorates the soul, which is never put off, which does not lie in a chest, but is laid up in the heavens. Look at their labour for the Gospel, the crown in martyrdom, the munificence in money, the love of Paul, the charm[1] they found in Christ. Compare with this thine own estate, thy anxiety about money, thy vying with harlots[2], thy emulating of the grass[3], and then thou wilt see who they were and who thou art. Or rather do not compare only, but vie with this woman, and after laying aside the burdens of grass[3], (for this is what thy costly dressing is,) take thou the dress from heaven, and learn whence Priscilla became such as she was. How then did they become so? For two years they entertained Paul as a guest; and what is there that these two years may not have done for their souls? What am I to do then, you will say, because I have not Paul? If thou be minded, thou mayest have him in a truer sense than they? For even with them the sight of Paul was not what made them of such a character, but the words of Paul. And so, if thou be so minded, thou shalt have both Paul, and Peter, and John, and the whole choir of the Prophets, with the Apostles, associating with thee continually. For take the books of these blessed ones, and hold a continual intercourse with their writings, and they will be able to make thee like the tentmaker's wife. And why speak I of Paul? For if thou wilt, thou mayest have Paul's Master Himself. For through Paul's tongue even He will discourse with thee. And in another way again thou wilt be able to receive this Person, when thou receivest the saints, when thou tendest those that believe on Him. And so even after their departure thou wilt have many memorials of piety. For even the table at which a holy man ate, and a seat on which he sat, and the couch on which he lay, knoweth how to pierce[k] him that received him; even after his departure. How then, think you, was that Shunamite pierced at entering the upper

Rom. 16, 4.

[1] φίλτρον

[2] i. e. in dress

[3] χλόης

Probably Acts 19, 10.

[1] τὴν πρὸς τὸν χόρτον φιλοπονίαν. See (Pott.) p. 232. Mat. 6, 30. Luke 12, 28. Clem. Al.

[k] κατανύξαι see p. 340. and p. 252.

Homil. XXX. chamber where Elisha abode, and saw the table, the couch on which the holy man slept; and what religiousness must she have felt come from it[1]? For had this not been so, she would not have cast the child there when dead, nor even [1] so Ms. have gone in[1], if she had not reaped great benefit from thence. For if so long time after upon entering in where Paul abode, where he was bound, where he sat and discoursed[m], we are elevated, and find ourselves starting off from [2]Ms.om. of &c. the places to the recollection of that day[2]; when the circumstances were still fresher, what must those have been likely to feel, who had religiously entertained him? Knowing all this then, let us receive the Saints, that the house may shine, that it may be freed from [choking] thorns, that the small abode may become a haven. And let us receive them, and wash their feet. Thou art not better than Sarah, nor more noble, nor more wealthy, though thou be an empress. Now she had three hundred and eighteen home-born servants, at a time when to have two servants even was to be wealthy. And why do I mention the three hundred and eighteen servants? She had become possessed of the whole world in Is.41, 8. her seed and in the promises, she had the *friend of God* James 2, 23. for her husband, God Himself as a Patron, a thing greater than any kingdom. And yet, though she was in so illustrious and honourable estate, this woman kneaded the flour, and did all the other servants' offices, and stood by them as they banquetted too in the rank of a servant. Thou art not of nobler birth than Abraham, who yet did the part of domestics after his exploits, after his victories, after the honour paid him by the king of Egypt, after driving out the kings of the Persians, and raising the glorious trophies. And look not to this; that in appearance the Saints that lodge with thee are but a poor thing, and as beggars and in rags many times, Mat.25, 40. but be mindful of that voice which says, *Inasmuch as ye have done it to the least of these, ye have done it unto Me.* 18, 10. And, *Despise not one of these little ones, because their angels* [3] Ms.μου *do always behold the face of my*[3] *Father which is in heaven.*

[1] See the use made of such recollections at the close of the 32d Homily.

[m] He seems to have some place at Antioch in his mind, but we do not know that St. Paul was ever bound there.

Receive them then with readiness of mind, bringing as they do ten thousand blessings to thee, through the greetings of peace. And after Sarah, reflect upon Rebecca also, who both drew water and gave to drink, and called the stranger in, trampling down all haughtiness. However, through this, great were the rewards of hospitality she received! And thou, if thou be so minded, wilt receive even greater than those. For it will not be the fruit of the ground only that God will give thee, but the heaven, and the blessings there, and a freedom from hell, and a remission of sins. For great, yea, very great, is the fruit of hospitality. Thus too Jethro, and that though he was a foreigner, gained for a relation him who with so great power commanded the sea. For his daughters too drew into his net this honourable prey. Setting then thy thoughts upon these things, and reflecting upon the manly and heroic [n] temper of those women, trample upon the gorgeousness of this day, the adornments of dress, the costly golden jewelry, the anointing with perfumes. And have done with those wanton [o] and delicate airs, and that mincing walk, and turn all this attentiveness unto the soul, and kindle up in thy mind a longing for the heavens. For should but this love take hold of thee, thou wilt discern the mire and the clay, and ridicule the things now so admired. For it is not even possible for a woman adorned with spiritual attainments to be seeking after this ridiculousness. Having then cast this aside, which wives of the lewder sort of men, and actresses, and singers, have so much ambition in, clad thee with the love of wisdom, with hospitality, with the succouring of the Saints, with compunction, with continual prayer. These be better than cloth of gold, these more stately than jewels and [p] than necklaces [q], these both make thee of good repute among men, and bring thee great reward with God. This is the dress of the Church, that of the playhouses. This is worthy of the heaven, that, of horses and mules; that is put even round dead corpses, this shineth in a good soul alone

Rom. 16, 5.

Mat. 10, 12. 13.

Luke 11, 41. Dan. 4, 27. Ex. 3, 1. Num. 8, 29.

[n] *φιλοσοφίαν*, he means their simple habits; as in keeping sheep, and the character perhaps implied in Moses' choice.

[o] *καταχλᾶν*, Phryn. ap. Bek. Anec. p. 45.

[o] The remaining leaves of the Bodl. Ms. are lost.

[p] *περιδιῤῥαίων* thus spelt. Jul. Poll. 5, 56.

HOMIL. XXX. wherein Christ dwelleth. Let this then be the dress for us to acquire, that we also may have our praise sung every where, and be well-pleasing to Christ[1] for ever and ever, Amen.

[1] Mar. to Whom, &c.

HOMILY XXXI.

Rom. xvi. 5.

Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

I think that many even of those who have the appearance of being extremely good men, hasten over this part of the Epistle[a] as superfluous, and having no great weight in it. And I think that the same befals them in regard to the genealogy that is in the Gospel. For because it is a catalogue of names, they think they cannot get any great good from it. Yet the gold founders' people[b] are careful even about the little fragments[c]; while these pass over even such great cakes of gold. That this then may not befal them, what I have already said were enough to lead them off from their listlessness. For that the gain even from this is no contemptible one, we have shewn even from what was said on a former occasion, when we lifted up your soul by means of these addresses. Let us endeavour then to-day also to mine in this same place. For it is possible even from bare names to find a great treasure. If, for instance, you were shewn why Abraham was so called, why Sarah, why Isaac, why Samuel, you would find even from this a great many real subjects of research. And from times too, and from places, you may gather the same advantage. For the good man waxes rich even from these: but he that is

Rom. 16, 5.

[a] So Mss. Ben. Sav. ἐντολῆς.

[b] Stallbaum ad Plat. Phileb. 74.

[c] See the Introduction to Boyle's Reflections, where this is beautifully applied to the improvement of all fragments of time by meditation.

Homil. XXXI. slothful, does not gain even from the most evident things. Thus the very name of Adam teaches us no small wisdom, and that of his son, and of his wife, and most of the others. For names serve to remind us of several circumstances. They shew at once God's benefits and women's thankfulness. For when they conceived by the gift of God, it was they who gave these names to the children. But why are we now philosophizing about names, while meanings so important are neglected, and many do not so much as know the very names of the sacred books? Still even then we ought not to recede from an attention to things of this sort. For *thou oughtest*, He says, *to have put my money to the exchangers.* And therefore though there be nobody that listens to it, let us do our part, and shew that there is nothing superfluous, nothing uttered at random in the Scriptures. For if these names had no use, they would not then have been added to the Epistle, nor would Paul have written what he has written. But there are some even so low-minded, and empty, and unworthy of Heaven, as not to think that names only, but whole books of the Bible are of no use, as Leviticus, Joshua, and more besides. And in this way many of the simple ones have been for rejecting the Old Testament, and advancing on in the way, that results from this evil habit of mind, have likewise pruned away many parts of the New Testament also. But of these men[d], as intoxicated and living to the flesh, we do not make much account. But if any be a lover of wisdom, and a friend to spiritual entertainments, let him be told that even the things which seem to be unimportant in Scripture, are not placed there at random and to no purpose, and that even the old laws have much to profit us. For it says, *All these things are types*[1], *and are written for our instruction.* Wherefore to Timothy too he says, *Give heed to reading, to exhortation*, so urging him to the reading of all the[e] books, though he was a man with so great a spirit in him, as to be able to drive out devils[f], and to raise the dead. Let us now

Mat. 25, 27.

1 Cor. 10, 11.

1 E. V. *ensamples*

1 Tim. 4, 13.

[d] Such as the Manichees, see note on Tr. of St. Aug. Conf. p. 340. and Marcion. Tert. adv. M. lib. 4.

[e] So mar. Sav. of the ancient; it is possible St. Paul may have meant to include a Gospel, and some Epistles, as St. Peter clearly speaks of New Testament Scriptures, and Timothy must have needed them from his age and country.

[f] This was done by his relics. S. Chrys. Hom. 1. ad Pop. Ant. §. 2.

keep on with the subject in hand. *Salute my well-beloved Epenetus.* It is worth learning from this how he distributes to each the different praises. For this praise is no slight one, but even very great, and a proof of great excellence in him, that Paul should hold him beloved, who had no idea of loving by favour, and not by cool judgment. Then another encomium comes, *Who is the first-fruit of Achaia.* For what he means is, either that he leaped forward before any one else, and became a believer, (and this were no slight praise,) or that he displayed more religious behaviour than any other. And on this account after saying, *who is the first-fruits of Achaia*, he does not hold his peace, but to prevent your suspecting it to be a glory of the world's, he added, *unto Christ.* Now if in civil matters, he that is first seemeth to be great and honourable, much more so in these. For as it was likely that they were of low extraction, he speaks of the true noble birth and preeminency, and gives him his honours from this. And he says, that he *is the first-fruits*, not of Corinth only, but of the whole nation, as having become as it were a door, and an entrance to the rest. And to such, the reward is no small one. For such an one will reap much recompense also from the achievements of others, in that he too contributed much toward them by beginning. Rom. 16, 6.

Ver. 6. *Greet Mary, who bestowed much labour on us.*

How is this? a woman again is honoured and proclaimed victorious! Again are we men put to shame. Or rather, we are not put to shame only, but have even an honour conferred upon us. For an honour we have, in that there are such women amongst us, but we are put to shame, in that we men are left so far behind by them. But if we come to know whence it comes, that they are so adorned, we too shall speedily overtake them. Whence then is their adorning? Let both men and women listen. It is not from bracelets, or from necklaces, nor from their eunuchs either, and their maid-servants, and gold-broidered dresses, but from their toils in behalf of the truth. For he says, *who bestowed much labour on us*, that is, not on herself only, nor upon her own advancement, (for this many women of the present day do, by fasting, and sleeping on the floor,) but upon others also, so carrying on the race Apostles and Evangelists ran. In what sense

see p. 414.

Homil. XXXI.

1 Tim. 2, 12. 1 Cor. 14, 36. 1 Cor. 7, 16. 1 Tim. 2, 15.

then does he say, *I suffer not a woman to teach?* He means to hinder her from publicly coming forward, and from the seat on the bema[g], not from the word of teaching[h]. Since if this were the case, how would he have said to the woman that had an unbelieving husband, *How knowest thou, O woman, if thou shalt save thy husband?* Or how came he to suffer her to admonish children, when he says, but *she shall be saved by childbearing, if they continue in faith, and charity, and holiness, with sobriety?* How came Priscilla to instruct even Apollos? It was not then to cut in sunder private conversing for advantage that he said this, but that before all, and which it was the teacher's duty to give in the public assembly; or again, in case the husband be believing, and thoroughly furnished, able also to instruct her. When she is the wiser, then he does not forbid her teaching and improving him. And he does not say, who taught much, but *who bestowed much labour*, because along with teaching[1], she performs other ministries besides, those in the way of dangers, in the way of money, in the way of travels. For the women of those days were more spirited than lions, sharing with the Apostles their labours for the Gospel's sake. In this way they went travelling with them, and also performed all other ministries. And even in Christ's day there followed Him women, *which ministered unto Him of their substance*, and waited upon the Teacher.

[1] τοῦ λόγου

Luke 8, 3.

Ver. 7. *Salute Andronica and Junia my kinsmen.*

This also looks like an encomium. And what follows is much more so. And what sort is this of? *And my fellow-prisoners.* For this is the greatest honour, the noble proclamation. And where was Paul a prisoner, that he should

[g] A raised place in which the Clergy were. v. Suicer, and Bingham. b. viii. c. 6. §. 1. and 9—12.

[h] On 'Teaching of the word.' τοῦ λόγου τῆς διδασκαλίας, but we have τοῦ λόγου τῆς παρακλήσεως, Heb. 13, 22. *The word of Exhortation.*

[i] St. C. does not seem to be here alluding to the former, but to the latter part of this very difficult passage. The most comprehensive view of it, on this interpretation, *seems* to be, that Christ has so hallowed all pain, that it has a saving influence in it: yet not in such wise saving, that the bearing of the great pain and peril of childbearing will atone for the neglect of the after labours of education. See Marlorate and Corn. a Lapide. in loc. The whole interpretation is questionable. Theoph. mentions some who take the words 'the childbearing' of the birth of our Lord, which he rejects as not agreeing with what follows. But Estius justly observes, that the 'abiding,' &c. may be better applied to the man and wife.

call them *my fellow-prisoners*, a prisoner indeed he had[k] not been, but he had suffered things far worse than prisoners, in being not an alien only to his country and his family, but in wrestling with famine and continual death, and thousands of other things. For of a prisoner the only misfortune is this, that he is separated from his relations, and often has to be a slave instead of being free. But in this case one may mention temptations thick as snow-flakes, which this blessed person underwent by being carried and taken about, scourged, fettered, stoned, shipwrecked, with countless people plotting against him. And captives indeed have no further foe after they are led away, but they even experience great care from those who have taken them. But this man was continually in the midst of enemies, and saw spears on every side, and sharpened swords, and arrays, and battles. Since then it was likely that these shared many dangers with him, he calls them fellow-captives. As in another passage also, *Aristarchus my fellow-prisoner*. Then another praise besides. *Who are of note among the Apostles*. And indeed to be apostles[l] at all is a great thing. But to be even amongst these of note, just consider what a great encomium this is! But they were of note owing to their works, to their achievements. Oh[1]! how great is the devotion[2] of this woman[m], that she should be even counted worthy of the appellation of apostle! But even here he does not stop, but adds another encomium besides, and says, *Who were in Christ before me.*

Rom. 16, 7.

Col. 4, 10.

[1] βαβαὶ

[2] φιλοσοφία

For this too is a very great praise, that they sprang forth and came before others. But let me draw your attention to the holy soul, how untainted it is by vanity. For after glory such as his in kind and degree, he sets others before himself, and does not hide from us the fact of his having come after them, nor is ashamed at confessing this. And why art thou

[k] St. Chrys. takes the word in its literal sense of a captive in war. If so meant it might be figurative, but it most likely refers either to an imprisonment, or to what he speaks of 2 Cor. 11, 26. as *perils from robbers*.

[l] St. Chrys. on 2 Cor. 8, 23. and Phil. 2, 25. takes this word to mean messengers of the Churches. Theodoret, on Phil. 2, 25. takes it to mean 'Bishop,' as on 1 Tim. 2, 8. he says, 'they then called the same persons Bishops and Elders, but those who are now called Bishops they named Apostles.' St. Chrys. Hom. in S. Ignat. calls him an Apostle.

[m] Hammond reads the name *Junias*, and supposes a man to be intended.

HOMIL. XXXI. surprised at his not being ashamed of this, when he shunneth not even to parade before men his former life, calling himself *a blasphemer, and a persecutor.* Since then he was not able to set them before others on this score, he looked out himself, who had come in after others, and from this he did find means of bestowing a praise upon them by saying, *Who were in Christ before me.*

1 Tim. 1, 3.

Ver. 8. *Greet Amplias my beloved.*

Here again he passes encomiums upon this person for his charity. For the love of Paul was for God, carrying countless blessings with it. For if being loved by the king is a great thing, what a great encomium must it be to be beloved by Paul? For if he had not acquired great virtue, he would not have attracted his love? Since as for those who live in vice and transgressions he is accustomed[1] not only to abstain from loving them, but even to anathematize them. As when he says, *If any man love not the Lord Jesus, let him be accursed;* and, *If any man preach any other gospel unto you than that ye have received, let him be accursed.*

[1] εἴθι

1 Cor. 16, 24. Gal. 1, 8.

Ver. 9. *Salute Urbane, our helper in Christ.*

This is a greater encomium than the other. For this even comprehends that. *And Stachys, my beloved.* This again is an honour of the same kind.

Ver. 10. *Salute Apelles, approved in Christ.*

There is no praise like this, being unblameable, and giving no handle in the things of God. For when he says, approved in Christ, he includes the whole list of virtues. And on what ground does he no where say my Lord such an one, my Master this? It is because these encomiums were greater than those. For those are meet titles of rank[2], but these are of virtue. And this same honour he paid them not at random, or as addressing several of inferior virtue with the high and great characters. For so far as he is addressing, and that too one along with another, and in the same letter, he honours them all alike. But by stating the praises particularly to each, he sets before us the virtue peculiar to each; so as neither to give birth to envy by honouring one and dishonouring another, nor to work in them listlessness and confusion, by giving them all the same dignity, though they

[2] τιμῆς

did not deserve the same. See now how he again comes to the admirable women. For after saying, *Salute them which are of Aristobulus' household,* Rom. 16.11.14

Ver. 11. *Salute Herodion my kinsman; greet them which be of the houshold of Narcissus.*

Who, it is likely, were not so worthy as the afore-mentioned, on which account also he does not mention them all by name even, and after giving them the encomium which was suited to them, that of being faithful, (and this the meaning of,

Which are in the Lord,)

He again reverts to the women, and says,

Ver. 12. *Salute Tryphena and Tryphosa, who labour in the Lord.*

And in regard to the former woman, he says that *she bestowed labour upon us,* but of these that they are still labouring. And this is no small encomium, that they should be in works throughout, and should not only work, but *labour* even. But *Persis* he calls *beloved* too, to shew that she is greater than these.

For he says, *Salute the beloved Persis.*

And of her great labourings he likewise bears testimony, and says, *which laboured much in the Lord.*

So well does he know how to name each after his deserts, so making these more eager by not depriving them of any of their dues, but commending even the slightest pre-eminence, and making the others more virtuous, and inciting them to the same zeal, by his encomiums upon these.

Ver. 13. *Salute Rufus, chosen in the Lord, and his mother and mine.*

Here again the good things are without any drawback, since the son and the mother are each of such a character, and the house is full of blessing, and the root agreeth with the fruit; for he would not have simply said, *his mother and mine,* unless he had been bearing testimony to the woman for great virtue.

Ver. 14. *Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.*

Here do not be looking to how he states them without any encomium, but how he went so far as not to reckon even

Homil. XXXI. those the least worthy of all, unworthy of being addressed by him. Or rather even this is no slight praise that he even calls them *brethren*, as also those that are after them he calls *saints*.

Ver. 15. *Salute*, then he says, *Philologus, and Julia, and Nereus, and his sister, and Olympas, and all the saints which are with them;*

Which to us was the greatest dignity, and unspeakable height of honour. Then to prevent any jealousy rising from his addressing one in one way and another in another, and some by name and some with no distinction, and some with more points of praise, and some with fewer, he again mingles them in the equality of charity, and in the holy kiss, saying,

Ver. 16. *Salute one another with an holy kiss.*

To cast out of them, by this salutation, all arguing that confused them, and all grounds for little pride; that neither the great might despise the little, nor the little grudge at the greater, but that haughtiness and envy might be both driven away, when this kiss soothed down and levelled every one. And therefore he not only bids them salute in this way, but sends in like manner to them the greeting even of all the Churches. For *there salute you*, he says, not this or that person individually, but all of you in common,

The Churches of Christ.

You see that they are no small gains that we earn from these addresses, and what treasures we should have passed hastily over, unless in this part of the Epistle also we had examined it with accuracy, such, I mean, as was in our power. So if there be found any man of wisdom and spiritual, he will dive even deeper, and find a greater number of pearls[n]. But since some have often made it a question wherefore it was that in this Epistle he addressed so many, which thing he has not done in any other Epistle, we might say that it is owing to his never having seen the Romans yet, that he does this. And yet one may say,

[n] He perhaps means something in the names, as well as in the facts implied; most of them are significant. In several places, as where he refers to Ps. 19, and in his metaphors, he shews that he knew and valued allegorical interpretation, but he makes little public use of it.

'Well, he had not seen the Colossians either, and yet he did not do any thing of the kind.' But these were more honourable than others, and had come thither from other cities, as to a safer and more royal city. Since then they were living in a foreign country, and they needed much provision for security[o], and some of them were of his acquaintance, but some too were there who had rendered him many important services, he with reason commends them by letters; for the glory of Paul was then not little, but so great, that even from his sending them letters, those who had the happiness to have an Epistle to them, gained much protection. For men not only reverenced him, but were even afraid of him. Had this not been so[p], he would not have said, who hath been *a succourer of many, and of myself also.* And again, *I could wish that myself were accursed from Christ for my brethren.* And to Philemon he wrote and said, *as Paul the aged, and a prisoner in Jesus Christ.* And to the Galatians, *Behold, I Paul say unto you.* And, *ye received me even as Christ Jesus.* And writing to the Corinthians he said, *Now some are puffed up, as though I would not come unto you.* And again, *These things I have in a figure transferred to myself and to Apollos, that ye might learn in us not to think of men above that which is written.* Now from all these passages it is clear that all had a great opinion of him. Wishing then that they should feel on easy terms, and be in honour, he addressed each of them, setting forth their praise to the best advantage he might. For one he called *beloved*, another *kinsman*, another both, another *fellow prisoner*, another *fellow-worker*, another *approved*, another *elect*. And of the women, one he addresses by her title, for he does not call her the servant of the Church in an undefined way, (because if this were so he would have given Tryphena and Persis this name too,) but this one as having the office of *deaconess*, and another as *helper and assistant*, another as *mother*, another from the labours she underwent, and some he addresses from the house they belonged to

Rom. 16, 16.

v. 2.

Rom. 9, 3.

Phil. 9.

Gal. 5, 2.

1 Cor. 4, 18.

1 Cor. 4, 6.

[o] This is rather an unusual way of taking "πολλῆς ἀσφάλειας ἕνεκα ἀπολαύειν αὐτῶν," but the sequel allows no other.

[p] i. e. had he not been so greatly esteemed.

[q] αὐτοῦ ἐμοῦ *even of myself.*

Homil. XXXI.

some by the name of *Brethren*, some by the appellation of *Saints*. And some he honours by the mere fact of addressing them, and some by addressing them by name, and some by calling them *first-fruits*, and some by their precedence in time, but more than all, Priscilla and Aquila[1]. For even if all were believers, still all were not alike, but were different in their merits. Wherefore to lead them all to greater virtue, he keeps no man's encomiums concealed. For when they who do more, do not receive the greater reward also, many[q] become more listless. On this ground even in the kingdom, the honours are not equal, nor among the disciples were all alike, but the three[r] were preeminent above the rest. And among these three again there was a great difference. For there is a very exact method observed by God even to the last. Hence, *one star differeth from another star in glory*, it says. And yet all were Apostles, and all were to sit on twelve thrones[s], and all left their goods, and all companied with Him; still it was the three He took. And again, to these very three, He said it was possible[2] that some might even be superior. *For to sit*, He says, *on My right hand and on My left, is not Mine to give, save to those for whom it is prepared.* And He sets Peter before them, when He says, *Lovest thou Me more than these?* And John too was loved even above the rest. For there shall be a strict examination of all, and if thou be but a little better than thy neighbour, if it be even an atom, or any thing ever so little, God will not overlook even this. And this even from of old one might see coming out. For Lot was a righteous man, yet not so, as was Abraham; and Hezekiah again, yet not so as was David; and all the prophets, yet not so as was John.

[1] τοὺς περὶ Πρ. κ. Α.

1 Cor. 1, 41.

[2] ἰγχωρεῖν

John 21, 17.

Where then are they who with all this great exactness in view, yet will not allow that there is a hell. For if all the righteous are not to enjoy the same lot, if they exceed others even a little, (*for one star*, it says, *differeth from*

[q] πολλοὶ would bear to be rendered 'they often.'

[r] i. e. Peter, James, and John.

[s] See Macarius, Hom. vi. v. fin. 'So then many that were taught by Peter, came to repentance, and formed a new world, elect of God. You see how a beginning of judgment was manifested. For then a new world was made manifest. For then was power given them to sit and judge in this world. However, they will sit and give judgment at the coming of the Lord, in the resurrection of the dead.

another star in glory,) how are sinners to be in the same lot with the righteous? Such a confusion as this even man would not make, much less God! But if ye will, I will shew you that even in the case of sinners, arguing from existing facts, there is this distinction, and exact just judgment. Now consider; Adam sinned, and Eve sinned, and both transgressed, yet they were not equally sinful. And therefore neither were they equally punished. For the difference was so great, that Paul said, *Adam was not deceived, but the woman being deceived was in the transgression*[t]. And yet the deceit was one. But still God's searching examination pointed out a difference so great, as that Paul should make this assertion. Again, Cain was punished, but Lamech, who committed a murder after him, did not suffer near so great a punishment. And yet this was a murder, and that was a murder, and that so much the worse, because even by the example he had not become the better. But since the one neither killed his brother after exhortation, nor needed an accuser, nor shrunk from answering when God questioned him, but even without any accuser both pleaded against himself, and condemned himself[u], he obtained pardon. But the other as having done the opposite was punished. See with what exactness God sifteth the facts. For this reason He punished those in the flood in one way, and those in Sodom in another; and the Israelites again, and those in Babylon, and those in Antiochus' time, in different ways: so shewing that He keeps a strict account of our doings. And these were slaves for seventy years, and those for four hundred, but others again ate their children, and underwent countless other more grievous calamities, and even in this way were not freed, either they or those that were burnt alive in Sodom. *For it shall be more tolerable*, He says, *for the land of Sodom and Gomorrha, than for that city*. For if He hath no care for us, either when we sin or when we do aright, perhaps there will be some reason in saying that there is no punishment. But since He is so exceedingly urgent about our not sinning, and adopts so

Rom. 16, 16.

Mat. 10, 15.

[t] 1 Tim. 2, 14. whence it appears that St. C. looked upon the pains of childbirth as a punishment, though they were capable of being turned to good. see Gen. 3, 16.

[u] Mar. adds 'more severely.'

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many means to keep us in the right, it is very plain that He punisheth the wicked, and also crowneth those that do right. But let me beg you to consider the unfairness of the generality. For they find fault with God because He is so often long-suffering, overlooks so many that are impious, impure, or violent, without now suffering punishment. Again, if he threaten to punish them in the other world, they are vehement and pressing in their accusations. And yet if this be painful, they ought to accept and admire the other. But alas the folly! the unreasonable and asinine spirit! alas the sin-loving, pleasure-loving soul, that gazes after vice! For it is from the love of pleasure that all these opinions have their birth. And so if they who utter these things should be minded to lay hold upon virtue, they will presently find themselves satisfied concerning hell also, and will not doubt. And where (it is said) and in what place is this hell? For some fablers say that it is in the valley of Josaphat, thus drawing that which was said about a certain by-gone war, to apply to hell[x]. But the Scripture does not say this. But in what place, pray, will it be? Somewhere as I think at least quite out of the pale of this world. For as the prisons and mines are at a great distance from royal residences, so will hell be somewhere out of this world. Seek we not then to know where it is, but how we may escape it. Neither yet because God doth not punish all here, therefore disbelieve things to come. For merciful and longsuffering He is: that is why He threatens, and does not cast us into it forthwith. For *I desire not*, He says, *the death of a sinner*. But if there is no death of a sinner, the words are but idle. And I know indeed that there is nothing less pleasant to you than these words. But to me nothing is of higher value[1]. And would it were possible at our dinner, and our supper, and our baths, and every where, to be discoursing about hell. For we should not then feel the pain at the evils in this world, nor the pleasure of its good things. For what would you tell me was an evil? poverty? disease? captivity? maiming of the body? Why all these things are sport compared to the punishment there, even should you speak of

Ez. 18, 22.

[1] so mar. Sav. pleasanter

[x] Joel 3, 2. which is however a type of the last judgment.

[y] Tr. conj. and Ben. from Mss. βαρυτέρων.

those who are tormented with famine all their life long; or those who are maimed from their earliest days, and beg their food too, and that in addition to the former evils.. Let us then continually employ ourselves with talking about these things[a]. For to remember hell prevents our falling into hell. Dost thou not hear St. Paul saying, *Who shall suffer everlasting punishment from the face of the Lord?* Dost thou not hear what Nero's character was, whom Paul even calls the mystery of Antichrist? For *the mystery of iniquity*, he says, *already worketh.* What then? Is Nero to suffer nothing? Is Antichrist to suffer nothing? or the Devil nothing? Will Antichrist then always exist, and the Devil? For from mischief they will not leave off, unless they be punished. 'Yea,' you say, 'but that there is a punishment and a hell every body sees. But the unbelievers only are to fall into it.' What is the reason, pray? It is because the believers acknowledge their Master. And what is this to the purpose? when their life is impure, they will on this ground be punished more severely than the unbelievers. *For as many as have sinned without law shall also perish without law: but as many as have sinned in the law shall be judged by the law.* And, *The servant that knew his master's will, and did it not, shall be beaten with many stripes.* But if there is no such thing as giving an account of one's life, and all this is said in a loose way, then neither will the Devil have vengeance taken upon him. For he too knows God, and more than many men too, and all the demons know Him, and tremble, and own He is their Judge. If then there is no giving an account of our life, nor of evil deeds, then will they also clean escape. These things are not so, surely they are not! Deceive not yourselves, beloved. For if there is no hell, how are the Apostles to judge the twelve tribes of Israel? How cometh Paul to say, *Know ye not that we shall judge Angels? how much more things of this life?* How came Christ to say, *The men of Nineveh shall rise in judgment with this generation, and shall condemn it;* and, *It shall be more tolerable for the land of Sodom in the day*

Rom. 16, 16.

2 Thess. 1, 9.

2 Thess. 2, 7.

Rom. 2, 12.

Luke 12, 47.

1 Cor. 6, 3.

Mat. 12, 41.

Mat. 11, 24.

[a] This whole argument is nearly that of the close of Hom. 25. The object of it is clearly to keep their minds to the subject, as well as to convince gainsayers.

Homil. XXXI.

of judgment. Why then make merry with things that are no subjects for merriment? Why deceive thyself, and put cheats upon thy soul, O man? Why fight with the love of God toward man? For it was through this that He prepared it, and threatened, that we might not be cast into it, as having by this fear become better. And thus he that does away with speaking on these subjects doth nothing else than covertly thrust us into it, and drive us thither by this deceit. Slacken not the hands of them then that labour for virtue, nor make the listlessness of them that sleep greater. For if the many be persuaded that there is no hell, when will they leave off vice? Or when will right be seen? I do not say between sinners and righteous men, but between sinners and sinners? Why is it that one is punished here, and another not punished, though he does the same sins, or even far worse? For if there be no hell, you will have nothing to say in defence of this to those who make it an objection. Wherefore my advice is, that we leave off this trifling, and stop the mouths of those that are gainsayers upon these subjects. For there will be an exact searching into the smallest things, both in the way of sins and in the way of good deeds, and we shall be punished for unchaste looks, and for idle words, and for laughter shall we render an account, and for mere reproachful words, and for thoughts, and for drunkenness; as in the way of good deeds again, even for a cup of cold water we shall receive a reward, and a good word, and a sigh only. For it says, *Set a mark upon the foreheads of the men that sigh and that cry.* How then darest thou to say that He, who with so great exactness will search into our doings, threatened hell in bare words, and lightly? Do not, I beseech you, do not with these vain hopes destroy thyself and those that are persuaded by thee! For if thou disbelievest our words, make enquiry of Jews and Gentiles[b], and all heretics. And all of them as with one mouth will answer that a judgment there shall be, and a retribution. And are men not enough? Ask the devils themselves, and thou wilt hear them cry, *Why hast thou come hither to torment us before the time?* And putting all this

Eccl.12, 14.

Ez. 9, 4.

Mat. 8, 29.

[b] See Bp. Taylor, Serm. on Sir G. Dalston; and Bp. Butler, Anal. 1. 2. note n.

together persuade thy soul not to trifle idly, lest by experience thou come to know there is a hell, but from this thou mayest be sobered, and so able to escape those tortures, and attain to the good things to come, by the grace and love toward man, &c. Rom. 16, 16.

HOMILY XXXII.

Rom. xvi. 17, 18.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Homil. XXXII.

Again an exhortation, and prayer after the exhortation. For after telling them to *mark them which cause divisions*, and not to listen to them, he proceeds, *And the God of peace shall bruise Satan under your feet shortly;* and, *The grace of our Lord be with you.* And notice how gently too he exhorts them; doing it not in the character of a counsellor, but that of a servant, and with much respect. For he calls them brethren, and supplicates them likewise. For *I beseech you, brethren*, (he says.) Then he also puts them on the defensive by shewing the deceitfulness of those who abused them. For as though they were not at once to be discerned, he says, *I beseech you to mark*, that is, to be exceedingly particular about, and to get acquainted with, and to search out thoroughly—whom, pray? why, *those that cause divisions and offences, contrary to the doctrine which ye have learned.* For this is, if any thing, the subversion of the Church, the being in divisions. This is the devil's weapon, this turneth all things upside-down. For so long as the body is joined into one, he has no power to get an entrance,

but it is from division that the offence cometh. And whence is division? From opinions contrary to the teaching of the Apostles. And whence come opinions of this sort? From men's being slaves to the belly, and the other passions. For *such*, he says, *serve not the Lord, but their own belly.* And so there would be no offences, there would be no division, unless some opinion were thought of contrary to the doctrine of the Apostles. And this he here points out by saying, *contrary to the doctrine.* And he does not say which we have taught, but *which ye have learnt*, so anticipating them, and shewing that they were persuaded of and had heard them, and received them. And what are we to do to those who make mischief in this way? He does not say have a meeting and come to blows, but *avoid them.* For if it was from ignorance or error that they did this, one ought to set them right. But since they sin wittingly[1], spring away from them. And in another place too he says this. For he says, *Withdraw from every brother that walketh disorderly;* and in speaking to Timothy about the coppersmith, he gives him the like advice, and says, *Of whom be thou ware also.* Then also to lash[2] those who dare to do such things, he mentions also the reason of their devising this division. *For they that are such*, he says, *serve not our Lord Jesus Christ, but their own belly.* And this he said too when he wrote to the Philippians, *Whose god is their belly.* But here he appears to me to intimate those of the Jews, whom he ever uses particularly to find fault with as gluttonous. For in writing to Titus he said of them, *Evil beasts, slow bellies.* And Christ also blames them on this head: *Ye devour widows' houses*, He says. And the Prophets accuse them of things of the kind. For, *my beloved*, He says, *hath waxen fat and gross, and hath kicked.* Wherefore also Moses exhorted them, and said, *When thou hast eaten and drunken and art full, remember the Lord thy God.* And in the Gospels, they who say to Christ, *What sign shewest thou unto us?* and pass over every thing else, remember the manna. So do they every where appear to be possessed with this affection. How then comest thou not to be ashamed at having slaves of the belly for thy teachers, when thou art a brother of Christ? Now the ground of the error is this, but the

Rom. 16,17.18

[1] Mar. willingly

2 Thess. 3, 6.

2 Tim. 4, 15.

[2] κωμῳδῶν.

Phil. 3, 19.

Tit. 1, 12. see v. 10.

Mat. 23, 14.

Deut. 32, 15.

Deut. 6, 11.

John 6, 30.

HOMIL. XXXII. mode of attack is again a different disorder, viz. flattery. For it is by *fair speeches*, he says, *that they deceive the hearts of the simple.* For as far as words go, it is attention; but their meaning is not such, for it is full of fraud. And he does not say that they deceive you, but *the hearts of the simple.* And even with this he was not satisfied, but with a view to making his statement less grating, he says,

Ver. 19. *For your obedience is come abroad unto all men.*

This he does, not to leave them free to be shameless, but to win them beforehand with encomiums, and the number of his witnesses, to arrest their attention. For neither is it I alone that am the witness, but the whole world. And he does not say for your understanding, but *your obedience:* that is, their compliance, which was evidence of much meekness in them. *I am glad therefore on your behalf.* And this is no small encomium too. Then, after the praise, admonition. For lest, after liberating them from any charges against them, he should make them the more listless, as not being observed; he gives them another hint in the words,

I would have you wise unto that which is good, and simple concerning evil.

You see then how he attacks them again, and that without their suspecting it. For this looks like intimating that some of them were apt to be led astray.

Ver. 20. *And the God of peace shall bruise Satan under your feet shortly.*

For since he had spoken of those who *caused divisions and offences among them*, he has mentioned *the God of peace* also, that they might feel hopeful about the riddance of these evils. For He that rejoiceth in this [1] will put an end to that which makes havoc of it. And he does not say, will subject, but *will bruise*, which is a stronger expression. And not those people only, but also him who was the general over them herein, Satan. And not *will bruise* merely, but *under your feet*, so that they may obtain the victory themselves, and become noble by the trophy. And the time again is made a ground of comfort. For he adds, *shortly*. And this was prayer and prophecy as well at once. *The grace of our Lord Jesus Christ be with you.*

[1] i. e. peace

Gen. 3, 15.

That greatest weapon; that impregnable wall; that tower

unshaken! For he reminds them of the grace, that he may give them the more alacrity. Because if ye have been freed from the ills more grievous by far, and freed by grace only, much more will ye be freed from the lesser, now ye have become friends too, and contribute your own share likewise. See how prayer is not to be without works, nor works without prayer, he states. For after giving them credit for their obedience, then he prays; to shew that we need both, our own part as well as God's part, if we are to be duly saved. For it was not before only, but now too, even though we be great and in high esteem, we need grace from Him. Rom. 16, 21-23.

Ver. 21. *Timotheus my work-fellow saluteth you.*

Observe the customary encomiums again. *And Lucius, and Jason, and Sosipater my kinsmen.*

This Jason Luke also mentions, and sets before us his manliness also, when he says, that *they drew* him *to the rulers of the city, crying, &c.* And it is likely that the others too were men of note. For he does not mention relations barely, unless they were also like him in religiousness. Acts 17, 5.

Ver. 22. *I Tertius, who wrote this Epistle, salute you in the Lord.*

This too is no small encomium, to be Paul's amanuensis. Still it is not to pass encomiums on himself that he says this, but that he might attach a warm love to him on their part, for this ministration.

Ver. 23. *Gaius mine host*[1], *and of the whole Church, saluteth you.* [1] ξένος

See what a crown he has framed for him, by bearing witness to such great hospitality in him, and gathering the entire Church into this man's house! For by the word ξένον, used here, he means a host, not a guest. But when you hear that he was Paul's host, do not admire him for his munificence only, but also for his strictness of life. For except he were worthy of Paul's excellency, he would never have lodged them, since he, who took pains to go beyond[a] many of Christ's commands, would never have trespassed against that law, which bids us be very particular about who

[a] ὑπερβαίνων, see p. 239, and note.

HOMIL. XXXII. receive us, and about lodging with *worthy* persons. *Erastus, the chamberlain of the city, salutes you, and Quartus a brother.* There is a purpose in his adding *the chamberlain of the city*, for as he wrote to the Philippians, *They of Cæsar's household salute you*, that he might shew that the Gospel had taken a hold upon great folk, so here too he mentions the title with a view to the same object, and to shew that, to the man who gives heed, neither riches are a hindrance, nor the cares of government, nor any thing else of the kind.

Mat. 10, 11.

Phil. 4, 22.

Ver. 24. *The grace of our Lord Jesus Christ be with you all. Amen.*

See what we ought to begin and to end all things with! For in this he laid the foundation of the Epistle, and in this he putteth on the roof, at once praying for the mother of all good things for them, and calling the whole of His loving-kindness to their mind. For this is the best proof of a generous teacher, to benefit his learners not by word only, but likewise by prayer, for which cause also one said, *But we will give ourselves continually to prayer, and to the ministry of the word.*

Who is there then to pray over us, since Paul hath departed? These[b] are the imitators of Paul. Only let us yield ourselves worthy to join in such intercession[1], that it may not be that we hear Paul's voice here only, but that hereafter, when we are departed, we may be counted worthy to see the wrestler of Christ[c]. Or rather, if we hear him here, we shall certainly see him hereafter, if not as standing near him, yet see him we certainly shall, glistening near the Throne of the King. Where the Cherubim sing the glory, where the Seraphim are flying, there shall we see Paul, with Peter, and as a chief[c] and leader of the choir of the Saints, and shall enjoy

[1] συνηγορίας

[b] He seems to mean, 'this is the way to imitate Paul, only it implies high attainments to be worthy of doing so.'

[c] The following passage strongly illustrates what St. Chrysostom says, in the first page of the Introduction, of his affectionate intimacy with the Apostle, through meditation on his writings.

[d] The Martyrs were thought to be admitted to the Beatific Vision at once. See Tertullian de Anima, 55. but this is a subject on which the Fathers speak with caution.

[c] κορυφαῖον, not of the Apostles, but of the Saints in general. The manner in which St. Paul is coupled with St. Peter, is remarkable, as in the Roman Breviary, Vesp. et Laud. Commem. Com. de Apost. 'Peter the Apostle, and Paul the Teacher of the Gentiles, these taught us Thy Law, O Lord. R. Thou shalt make them princes over all the earth.' In the York Breviary,

his generous love. For if when here he loved men so, that when he had the choice of departing and being with Christ, he chose to be here, much more will he there display a warmer affection. I love Rome even for this, although indeed one has other grounds for praising it, both for its greatness, and its antiquity, and its beauty, and its populousness, and for its power, and for its wealth, and for its successes in war. But I let all this pass, and esteem it blessed on this account, that both in his lifetime he wrote to them, and loved them so, and talked with them whiles he was with us, and brought his life to a close there[f]. Wherefore the city is more notable upon this ground, than upon all others together. And as a body great and strong, it hath as two glistening eyes the bodies of these Saints. Not so bright is the heaven, when the sun sends forth his rays, as is the city of Rome, sending out these two lights into all parts of the world. From thence will Paul be caught up, from thence Peter. Just bethink ye, and shudder[1] at the thought of what a sight Rome will see, when Paul ariseth suddenly from that deposit, together with Peter, and is lifted up to meet the Lord. What a rose will Rome send up to Christ! what two

Rom. 16, 24.

[1] φρίξατε

1 Thess. 4, 17. Is. 35, 1. 1 Cor. 15, 38.

F. SS. App. Petr. et Paul. ad Vesp. Hymn. St. 2. 'These are the two olive trees before the Lord, (Zech. 4, 3.) and the candlesticks beaming with light, the two bright luminaries of Heaven.' And again, 'non impar Paulus huic.' St. Augustine observes, ad Bonif. cont. du. Ep. Pelag. l. 3. c. 3. Ben. t. 10. 'When one says, 'The Apostle,' without saying what Apostle, no one understands any but Paul, because he is best known from the number of his Epistles, and because he laboured most.' St. Maximus. Hom. 5. de Nat. Petr. et Paul. 'Therefore the blessed Peter and Paul are eminent among all, and have a kind of peculiar precedency, but between themselves, which is to be preferred to the other, is uncertain. For I think they are equal in merits because they are equal in suffering.' He also says in the same Homily, 'To Peter, as to a good Steward, He gave the key of the Kingdom of Heaven. On Paul, as on an able Teacher, He enjoined the mastership in the teaching of the Church; that is, that whom the one has instructed unto salvation, the other may receive into rest; that whose hearts Paul hath opened by the teaching of his words, to their souls Peter may open the Kingdom of Heaven. For Paul too did also in a manner receive the key of knowledge from Christ.' And St. Gregory, l. 1. Dial. c. 12. 'The Apostle Paul is brother in Apostolical preeminence (principatu) to Peter, the first of the Apostles.' See also St. Chrys. on Gal. 1, 18. Tr. p. 25. where he says, 'equal in dignity with him, for at present I will say no more.' and Gal. 2, 8. p. 34. Tertullian, adv. Marcion. l. 5. and others, consider him especially intended in Jacob's blessing of Benjamin. St. Cyr. Hier. Cat. vi. Tr. p. 68. speaks of 'That goodly pair, Peter and Paul, the Rulers of the Church.' Many more passages might be cited, but these may suffice to shew in what esteem St. Paul was held among the Fathers, and at the same time that this did not interfere with their view of the prerogatives of St. Peter.

[f] Mar. adds 'and they still possess his sacred body.'

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crowns will the city have about it! what golden chains will she be girded with! what fountains possess! Therefore I admire the city, not for the much gold, not for the columns, not for the other display there, but for these pillars of the Church. Would that it were now given me to throw myself round the body of Paul, and be rivetted to the tomb, and to see the dust of that body that *filled up that which was lacking* after *Christ*, that bore *the marks*, that sowed the Gospel every where, yea, the dust of that body through which He ran to and fro every where? the dust of that body through which Christ spoke, and the Light shone forth more brilliant than any lightning, and the voice started out, more awful than any thunder to the devils? through which he uttered that blessed voice, saying, *I could wish that myself were accursed, for my brethren*, through which he spake *before kings, and was not ashamed?* through which we come to know Paul, through which also Paul's Master! Not so awful to us is the thunder, as was that voice to the demons! For if they shuddered at his clothes, much more did they at his voice. This led them away captive, this cleansed out the world, this put a stop to diseases, cast out vice, lifted the truth on high, had Christ riding[g] upon it, and every where went about with him; and what the Cherubim were, this was Paul's voice, for as He was seated upon those Powers, so was He upon Paul's tongue. For it had become worthy of receiving Christ, by speaking those things only which were acceptable to Christ, and flying as the Seraphim to height unspeakable! for what more lofty than that voice which says, *For I am persuaded that neither Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus?* What pinions doth not this discourse seem to thee to have! what[1] eyes! It was owing to this that he said, *for we are not ignorant of his devices.* Owing to this did the devils flee not only at hearing him speak, but even at seeing his garments from afar. This is the mouth, the dust whereof I would fain see, through which Christ spake the great and

τειχυθῆναι Gal. 1, 24. Gal. 6, 17. στίγματα Ps. 119, 46. Acts 19, 12. [1] Ez. 10, 12. 2 Cor. 2, 11.

[g] See Macarius, Hom. 1. and 7. also Schaare Orah. ap. Knorrium. Kabbala Denudata, t. 1. p. 507. Where this interpretation is carried farther.

secret things, and greater than in His own person, (for as He wrought, so He also spake greater things by the disciples[h],) through which the Spirit gave those wondrous oracles to the world! For what good thing did not that mouth effect? Devils it drave out, sins it loosed, tyrants it muzzled, philosophers' mouths it stopped, the world it brought over to God, savages it persuaded to learn wisdom, all the whole order of the earth it altered. Things in Heaven too it disposed what way it listed, binding whom it would, and loosing in the other world, *according unto the power given unto it.* Nor is it that mouth only, but the heart too I would fain see the dust of, which a man would not do wrong to call the heart of the world, and a fountain of countless blessings, and a beginning and element of our life. For the spirit of life was furnished out of it to all, and was distributed through the members of Christ, not as being sent forth by arteries, but by a free choice of good deeds. This heart was so large, as to take in entire cities, and peoples, and nations. *For my heart,* he says, *is enlarged.* Yet even a heart thus large, did this very charity that enlarged it many a time straiten and oppress. For he says, *Out of much affliction*[1] *and anguish*[2] *of heart I wrote unto you this.* I were desirous to see that heart even after its dissolution, which burned at each one that was lost, which travailed a second time with the children that had proved abortions, which saw God[i], (*for the pure in heart,* He says, *shall see God,*) which became a Sacrifice, (*for a sacrifice to God is a contrite heart,*) which was loftier than the heavens, which was wider than the world, which was brighter than a sunbeam, which was warmer than fire, which was stronger than adamant, which sent forth rivers, (*for rivers,* it says, *of living water shall flow out of his belly,*) wherein was a fountain springing up, and watering, not the face of the earth, but the souls of men, whence not rivers only, but even fountains of[k] tears, issued day and night, which lived the new life, not this of ours,

Rom. 16, 24.

1 Cor. 5, 3. 4. 2 Cor. 13, 10.

2 Cor. 6, 11.

2 Cor. 2, 4.

[1] θλίψεως [2] συνοχῆς

Gal. 4, 19. Mat. 5, 8. Ps. 51, 19.

John 7, 38.

[h] Alluding to John 14, 12; 16, 12.

[i] St. Aug. de Gen. ad. Lit. xii. 35. He has many passages on 'seeing God.' Index, art. visio.

[k] Acts 20, 19. 2 Cor. 2, 4. com. Luke 18, 7. Ps. 134, 2.

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Gal. 2, 20. (for *I live*, he says, *yet not I, but Christ liveth in me*, so Paul's heart was His heart, and a tablet of the Holy Spirit, and a book of grace;) which trembled for the sins

Gal. 4, 11. 2 Cor. 11, 3. Ib. 12, 20. of others, (for I fear, he says, lest by any means *I have bestowed labour upon you in vain; lest as the serpent beguiled Eve; lest when I come I should find you not such as I would;*) which feared also for itself, and was

1 Cor. 9, 27. confiding too, (for I fear, he says, *lest by any means after having preached to others I myself should be a cast-away.* And, *I am persuaded that neither angels nor powers shall*

alluding to Rom. 9, 3. *be able to separate us;*) which was counted worthy to love Christ as no other man loved Him; which despised death and hell, yet was broken down by brother's tears, (for he

Acts 21, 13. says, *what mean ye to weep, and break mine heart?*) which was most enduring, and yet could not bear to be absent from

1 Thess. 2, 17; 3, 10. the Thessalonians by the space of an hour! Fain would I see the dust of hands that were in a chain, through the imposition of which the Spirit was furnished, through which

Gal. 6, 11. the divine writings were written, (for *behold*, he says, *how large a letter I have written unto you with mine own hand:*

1 Cor. 16, 21. Acts 28, 5. and again, *The salutation of me Paul with mine own hand,*) of those hands at the sight of which the serpent *fell off into the fire.* Fain would I see the dust of those eyes which were blinded gloriously, which recovered their sight again for the salvation of the world; which even in the body were counted worthy to see Christ, which saw earthly things, yet saw them not, which saw the things which are not seen, which saw not sleep, which were watchful at midnight, which were not affected as eyes are[1]. I would also see the dust of those feet, which ran through the world and were not weary; which were bound in the stocks when the prison shook, which went through parts habitable or uninhabited, which walked on so many journeys. And why need I speak of single parts? Fain would I see the tomb, where the armour of righteousness is laid up, the armour of light, the limbs which now live, but which in life were made dead; and in

[1] So mar. Sav. τῶν ὀφθαλμιώντων, and so Ben. translating it 'as the envious,' which must be the meaning if it is the true reading.

all whereof Christ lived, which were crucified to the world, which were Christ's members, which were clad in Christ, were a temple of the Spirit, an holy building, *bound in the Spirit*, riveted to the fear of God, which had the marks of Christ. This body is a wall to that City, which is safer than all towers, and than thousands of battlements. And with it is that of Peter. For he honoured him while alive. *For he went up to see Peter*, and therefore even when departed grace deigned to give him the same abode with him. Fain would I see the spiritual Lion. For as a lion breathing[1] forth fire upon the herds of foxes, so rushed he upon the clan of demons and philosophers, and as the burst of some thunderbolt, was borne down into the hosts of the devil. For he did not even come to set the battle in array against him, since he feared so and trembled at him, as that if he saw his shadow, and heard his voice, he fled even at a distance. And so did he deliver over to him the fornicator, though at a distance, and again snatched him out of his hands; and so others also, that they might be taught *not to blaspheme*. And consider how he sent forth his own liegemen against him, rousing them, suppling them. And at one time he says to the Ephesians, *We wrestle not against flesh and blood, but against principalities and powers*. Then too he puts our prize in heavenly places. For we struggle not for things of the earth, he says, but for Heaven, and the things in the Heavens. And to others, he says, *Know ye not that we shall judge Angels? how much more the things of this life?* Let us then, laying all this to heart, stand nobly; for Paul was a man, partaking of the same nature with us, and having every thing else in common with us. But because he shewed such great love toward Christ, he went up above the Heavens, and stood with the Angels. And so if we too would rouse ourselves up some little, and kindle in ourselves that fire, we shall be able to emulate that holy man. For were this impossible, he would never have cried aloud, and said, *Be ye imitators of me, as I am of Christ*. Let us not then admire him only, or be struck with him only, but imitate him, that we too may, when we depart hence, be counted worthy to see him, and to share the glory unutterable, which

Rom. 16, 24.

Acts 20, 22.

Gal. 1, 18.

[1] Gr. sending, πῦρ ἀφιείς

Cant. 2, 15.

Luke 13, 32.

1 Cor. 5, 3. 2 Cor. 2.

1 Tim. 1, 20.

Eph. 6, 12.

1 Cor. 6, 3.

1 Cor. 11, 1.

Homil. XXXII. God grant that we may all attain to by the grace and love toward man of our Lord Jesus Christ, through Whom, and with Whom, be glory to the Father, with the Holy Ghost, now and evermore. Amen.

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THE END.

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ERRATA.

Page 23. l. 18. *for* two and threes *read* twos and threes
28. note k. *for* 11. *read* ii.
30. heading. *for* hut hy faith in the Old Testament. *read* in the Old Testament, hut hy faith.
47. n. l. 2. *for* change *read* charge
56. l. 28. *for* creating *read* creeping
n. n. *for* καῖτοι *read* καίτοι
57. l. 20. *for* guilt *read* suit
95. l. 2. *for* which *read* a thing which
96. last line. *for* believed *read* helieved,
128. l. l. 8. 9. *from beneath* should be in Italics, and should have a reference to John viii. 23.
128. last line, after ourselves, add ' so the whole choir of the Disciples.'
129. l. 2. *for* in him *read* in them and *for* his *read* their (This is the reading of most Mss. though there is some variation.)
129. mar. l. 2. *for* 3, 31. *read* 4, 21.
225. mar. l. 2. *for* 7, 9. *read* 8, 9.
238. *for* Homil. XIII. *read* Homil. XIV.
279. l. 5. *for* Now *read* How
308. l. 15. *for* hath not Christ, *read* hath Christ,
493. note o. *for* αὐτῶς *read* αὐτοῖς

DEDICATED (BY PERMISSION)

TO HIS GRACE THE LORD ARCHBISHOP OF CANTERBURY.

A

LIBRARY OF FATHERS

OF THE

HOLY CATHOLIC CHURCH,

ANTERIOR TO THE DIVISION OF THE EAST AND WEST.

TRANSLATED BY MEMBERS OF THE ENGLISH CHURCH,
WITH NOTICES OF THE RESPECTIVE FATHERS, AND BRIEF NOTES BY THE EDITORS,
WHERE REQUIRED, AND SUMMARIES OF CHAPTERS AND INDICES.

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A PUBLICATION, answering to the above title, appeared to the Editors calculated to answer many and important ends, and to supply considerable wants, some peculiar to our own Church and times, others more general.

Their chief grouuds for thinking it very desirable were such as the following:—

1. The great intrinsic value of many of the works of the Fathers, which are, at present, inaccessible, except to such as have large libraries, and are *familiar* with the languages in which they are written; and this the more, since a mere general acquaintance with the language will not enable a person to read with ease many of the Fathers. E. g. Knowledge of Latin alone will not suffice to read Tertullian: and in cases less strong, ecclesiastical language and peculiarity of style will often present considerable difficulties at first.

2. The desirableness of bringing together select works of different Fathers. Many who would wish to become acquainted with the Fathers, know not where to begin; and scarcely any have the means to procure any great number of their works. Editions of the *whole* works of a Father, (such as we for the most part have,) are obviously calculated for divines, not for private individuals: they furnish more of the works of each Father than most require, and their expense precludes the acquisition of others.

3. The increased demand for sacred reading. The Clergy of one period are obviously unequal to meet demands so rapid, and those of our day have additional hindrances, from the great increased amount of practical duties. Where so much is to be produced, there is of necessity great danger that

much will not be so mature as, on these subjects, is especially to be desired. Our occupations do not leave time for mature thought.

4. Every body of Christians has a peculiar character, which tends to make them look upon the system of faith, committed to us, on a particular side; and so, if they carry it on by themselves, they insensibly contract its limits and depth, and virtually lose a great deal of what they think that they hold. While the system of the Church, as expressed by her Creeds and Liturgy, remains the same, that of her members will gradually become contracted and shallow, unless continually enlarged and refreshed. In ancient times this tendency was remedied by the constant living intercourse between the several branches of the Catholic Church, by the circulation of the writings of the Fathers of the several Churches, and, in part, by the present method--translation. We virtually acknowledge the necessity of such accessions by our importations from Germany and America; but the circumstances of Germany render mere translation unadvisable, and most of the American Theology proceeds from bodies who have altered the doctrine of the Sacraments.

5. The peculiar advantages of the Fathers in resisting heretical errors, in that they had to combat the errors in their original form, before men's minds were familiarized with them, and so risked partaking of them; and also in that they lived nearer to the Apostles.

6. The great comfort of being able to produce, out of Christian antiquity, refutations of heresy, (such as the different shades of the Arian:) thereby avoiding the necessity of discussing, ourselves, profane errors, which, on so high mysteries, cannot be handled without pain, and rarely without injury to our own minds.

7. The advantage which some of the Fathers (e. g. St. Chrysostom) possessed as Commentators on the New Testament, from speaking its language.

8. The value of having an ocular testimony of the existence of Catholic verity, and Catholic agreement; that truth is not merely what a man *troweth;* that the Church once was one, and spake one language; and that the present unhappy divisions are not necessary and unavoidable.

9. The circumstance that the Anglican branch of the Church Catholic is founded upon Holy Scripture and the agreement of the Universal Church; and that therefore the knowledge of Christian antiquity is necessary in order to understand and maintain her doctrines, and especially her Creeds and her Liturgy.

10. The importance, at the present crisis, of exhibiting the real practical value of Catholic Antiquity, which is disparaged by Romanists in order to make way for the later Councils, and by others in behalf of modern and private interpretations of Holy Scripture. The character of Catholic antiquity, and of the scheme of salvation, as set forth therein, cannot be appreciated through the broken sentences of the Fathers, which men pick up out of controversial divinity.

11. The great danger in which Romanists are of lapsing into secret infidelity, not seeing how to escape from the palpable errors of their own Church, without falling into the opposite errors of Ultra-Protestants. It appeared an act of especial charity to point out to such of them as are dissatisfied with the state of their own Church. a body of ancient Catholic truth, free from the errors, alike of modern Rome and of Ultra-Protestantism.

12. Gratitude to ALMIGHTY GOD, who has raised up these great lights in the Church of Christ, and set them there for its benefit in all times.

PLAN OF THE WORK.

1. The subjects of the several treatises to be published shall mainly be, Doctrine, Practice, Exposition of Holy Scripture, Refutation of Heresy, or History.

2. The treatises shall be published entire, so as to form a whole.

3. The notices of the respective Fathers shall be confined to such brief accounts of them (mostly taken from ancient sources) as shall put the general reader in possession of their age, character, and the like.

4. The notes shall be limited to the explanation of obscure passages, or references, or to the removal of any misapprehension which might not improbably arise (after the manner of the Benedictines).

5. The best editions shall be procured for the Translators

6. Each volume shall consist either of a work or works of a single Father, or of those of several Fathers upon the same subject, or connected subjects, as in selections of Homilies.

7. Each volume (or at most *two* volumes) shall form a whole in itself; but the volumes shall be continued uniform, so that those who wish for fuller sets, may be able to obtain them. Each volume to contain from 400 to 600 pages.

8. The Editors hold themselves responsible for the selection of the several treatises to be translated, as also for the faithfulness of the translations; they will, however, thankfully receive any hints upon the subject, especially from divines, or their ecclesiastical superiors.

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